The LUTHERAN

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IT'S CHRISTMAS

Joy to the world! The Lord is come!

9, No. 13

DECEMBER 26, 1956

CENTS

A Day Apart

Out of the welter of the passing years
This is His day—it should be set apart
To shine as a bright jewel shines through tears:
A precious gift to hold within the heart.
Down through the centuries one radiant star
Still sheds its luminous lines of silver light,
The time and distance cannot be too far,
And none need lose their way across the night.

This is His night—His day. His call for peace
Is sounding out like a clear trumpet blast.
His plea for all to heed will never cease
Till nations move in unity at last.
Surely the good will which He bade us keep
Toward all mankind will bear its golden fruit.
God help us gather it—God help us reap
The good grain springing up from that deep root.

—GRACE NOLL CROWELL

The LUTHERAN — News Magazine of the United Lutheran Church in Am

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THE CHURCH IN THE NEW

Christmas, 1956

"The danger of war is not as great as it was two months ago," said U.S. Secretary of State John Foster Dulles in early December. And that was about the most comforting benediction a troubled world could find as the birthday of the Prince of Peace once again drew reverent Christians to adoration at a manger.

Even the Christian churches, transfixed by the glory of the star and angel-song that heralded God's great revelation to mankind, felt the ache of the world's need. The barbed wire around Bethlehem symbolized the heightened tension between Jew and Arab and threatened all Christian activity in the Near East. Tides of nationalism elsewhere were washing away the beachheads of missions. Floods of refugees from Hungary were sweeping into high gear again a relief program that had been promising to taper off.

As worshipers drove along snowy roads or walked under palm trees on their way to church, they knew they faced a great challenge. But when they heard once again the proclamation of the Savior's birth, they knew also that God had given them adequate resources to meet it.

LWA drive lags

With about one-third of its 1956 goal of $3,172,000 still to be raised, Lutheran World Action leaders this month expressed concern about the danger of curtailing its world-wide program of relief and inter-church aid. The crisis in the Middle East, where LWA is supporting mission institutions among the Arabs once conducted by the Lutherans of Germany, and the Hungarian refugee situation have made the goal the min figure needed, said the Rev. Rolli Shaffer, LWA promotion secretary.

Contributions received by Dec. 1 $2,166,690. This represented 68 per of the amount sought and was a 5 cent drop from the same date in 1 United Lutherans had contributed 7 cent of their quota, were running 3 cent behind their 1955 mark.

Many refugees arrive

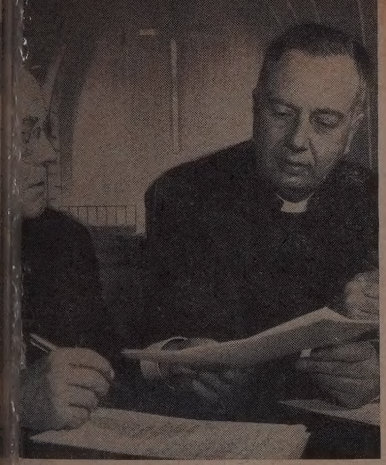
Christmas promised to be just anc busy day for staff members of Luth Refugee Service and other church gr aiding the Hungarian escapees. E big transport planes were expected land at New Jersey's Maguire Air F Base with 528 newcomers. This was daily quota to be brought over by ai under President Eisenhower's order at least 15,000 be transported to U.S. before the year's end. Besides air travelers, 5,400 would cross the aboard ship.

While the government provided overseas passage, settlement of the re gees remained the responsibility of v untary organizations. Efforts were be made to get them out of the camps a into permanent situations as rapidly possible. It was expected that ab 1,000 of the arrivals would be Luthera

Funds for resettlement and care these refugees would come through L theran World Action. LWA was a helping provide for the many thousar still in camps in Austria.

Lutheran courtship begins

Forty-two men spent a dozen hou meeting in a Chicago hotel this mon trying to find the starting point on a ro



PLAN CHURCH UNION
Oscar Benson, Augustana Church ident, and ULCA leader, Dr. Fry

t will lead to merger of four Lutheran ominations. As the meeting closed y felt that the starting point had been nd.

The men were official representatives he American Evangelical, Augustana, nish Evangelical, and United Lu- ran churches. Their churches sent m to Chicago (Dec. 12-13) "to con- r such organic union as will give real dence of our unity in the faith and to ceed to draft a constitution and de- organizational procedures to effect on."

A year ago spokesmen of the Au- stana and United Lutheran churches cided to invite all Lutheran denomina- ns in America to enter conversations arding an all-inclusive merger. The ur churches responding to the invita- n comprise 40 per cent of the Lu- eran membership in America.

At Chicago this month the churchmen ent most of their time 1) giving one other detailed information about the ctrinal basis, history, organization, and practices of these four churches, and 2) devising rules of procedure for further study of merger plans.

No question about doctrine

Stumbling block on which many Lutheran merger attempts have been wrecked was disagreement about Christian doctrine. This month in Chicago the merger commissioners from four Lutheran churches found no stumbling block. Comparison of the doctrinal bases of the four churches showed they agree in their witness to the Christian faith which is described in the ancient Christian creeds and in the Lutheran confessional statements of the 16th century.

"After hearing the reading and interpretation of the doctrinal statements of the four churches," the merger commission stated, "the commission rejoices to note that we have among us sufficient ground of agreement in the common confessions of our faith, as witnessed by the Lutheran Confessions, to justify further procedure in seeking for a basis for organic union of our churches, including the formulation of a proposed constitution for a united church having in it articles on doctrine and practical matters of organization."

The 47-synod plan

Merger talks in Chicago went only a little way into the question of what sort of united church should be aimed at. A suggestion by Dr. Henry H. Bagger, a ULC commissioner, was that "we begin with what we have." He proposed creating a new over-all church body, but permitting the regional organizations of the four churches to remain in existence until they decide locally on mergers to end overlapping.

The 32 United Lutheran synods, 13

Augustana conferences, and the American Evangelical and Finnish church bodies would all become synods of the new church. "A relatively loose organization may well be advisable at the beginning, so that the parts may grow gracefully and peacefully together," Dr. Bagger said.

ULC President Franklin Clark Fry was skeptical about whether the central church organization should make the decisions on geographical boundaries and local merger timetables. He said it sounded like "a Christmas cookie cutter imposing itself on a lot of dough," and urged that the way be left open for full exercise of local initiative.

Augustana spokesmen objected to what they called "a least common denominator" approach to union. The commission should aim at a fully integrated church from the start, they said. If the AELC and Finnish churches wish to keep their identity as nongeographical synods within the new church, this might be arranged.

Dr. Fry and other ULC representatives agreed that the aim should be at least a merger of all Augustana and ULC regional organizations from the start. Dr. Fry suggested that a timetable might be worked out so that merger proposals would come to the regional groups for decision before any action is taken in the general church bodies.

Commission gets a name

"The Joint Commission on Lutheran Unity" was the name selected in Chicago for the four-church group working on merger plans. The commission elected officers, named an eight-member steering committee, established two study committees, and decided to hold its next full meeting within six months.

Chairman elected by the commission is Dr. Malvin H. Lundeen, vice pre[sident] of the Augustana Church. He is [pastor] of Grace Church, LaGrange, Illinoi[s]. [He] has been in the ministry since 192[7], pastor in Iowa and Illinois. Vice [chair]man is Dr. Raymond W. Wargelin, [presi]dent of the Finnish Church. Secret[ary], a ULC professor of theology, Dr. [Theodore] C. Rasmussen of Gettysburg Semi[nary]. Assistant secretary and treasurer i[s] Johannes Knudsen (AELC), a prof[essor] at Chicago Seminary.

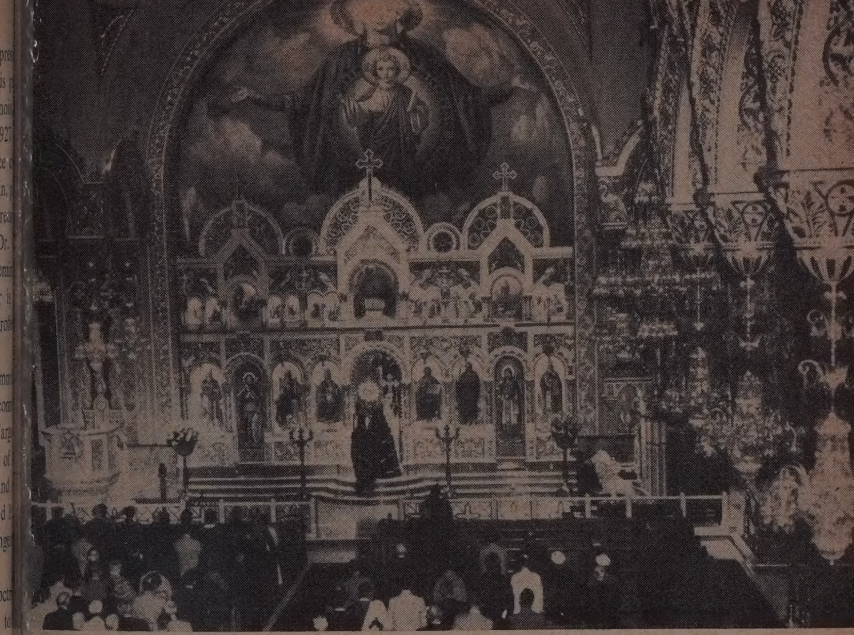
An eight-member steering comm[ittee] to plan the meetings of the full com[mis]sion consists of Drs. Lundeen, Warg[elin], Rasmussen, Pres. Alfred Jensen of [the] AELC, Pres. Oscar A. Benson and [Dr.] C. W. Sorenson of Augustana, and [Dr.] Fry and Judge James A. Henninge[r] of the ULC.

Committees will study the doct[rinal] basis and organizational pattern to be proposed for the merged church. A [sec]ond meeting of the commission is to be held within six months.

Asks united Protestant voice

Divisions among Protestants h[ave] weakened their influence in the nat[ion], Dr. Eugene Carson Blake declared at [the] meeting of the General Board of the [Na]tional Council of Churches at [Los] Angeles this month. Especially in la[rge] cities, Protestant opinion on moral iss[ues] is "of much less consequence than t[hat] of the Roman Catholic churches," [the] NCC president said.

Praising recent pronouncements of [the] Pope and of the Roman Catholic h[ier]archy, Dr. Blake added, "But surely [it] is only fair and right that the major[ity] Christian position should be heard a[nd] read and pondered as fully as that [of] the Roman Church." He urged that Pr[ot]estant and Eastern Orthodox church[es] strengthen and support local, state, a[nd]



NATIONAL COUNCIL LEADERS ATTEND SERVICE AT GREEK ORTHODOX CATHEDRAL
mbers of NCC General Board worship at Saint Sophia Church in Los Angeles. vice was in Greek, Slavonic and Arabic—main languages used in Orthodox worship

ional councils to make their voice er heeded.

Board members adopted a 1957 NCC dget of $13,290,000. This represents mall increase over 1956. More than the sum is designated for relief, re- ilitation and world missions.

sts power-hungry churches

Pausing at Indianapolis on the eastward after the Los Angeles meeting, Dr. ke sharply criticized the tax-free status some religious institutions—especially se of the Roman Catholic Church. ldressing 400 at a joint assembly of the C divisions of home missions and ristian life and work, the Philadelphia urchman pointed out that "generation er generation more and more untaxed and untaxable wealth" was falling into the hands of religious bodies.

"Perhaps part of my concern is because too large a share seems to be falling into the hands of one church," Dr. Blake continued. "God can be equally shackled by an all-powerful totalitarian church as by an all-powerful totalitarian state."

Protestants in Roman Catholic Spain are "less free" than the minority churches in the Soviet Union, Dr. Blake stated. "It will be well for Americans who believe in God to combine to resist any who in the name of God or of public order would try to upset that delicate balance between duty to God and state which is the inherited guarantee of our religious liberty."

College recruiting urged

Church colleges ought to take the responsibility for training more young men and women for full-time Christian service, a Conference on Personnel for Church Vocations decided. The conference, convened Dec. 7 in Washington by the ULCA Board of Higher Education, brought together 81 college representatives and campus pastors. Staff members of church boards and agencies which are engaged in recruiting personnel for church work also participated.

Colleges could use experimental programs more widely and offer more adequate vocational guidance, the findings committee suggested. Use of literature and staff services of church boards in order to accent the opportunities for careers in church work was also urged.

Better definitions for terms like "Christian vocation" and "church vocation" should be found, the conference recommended. It asked that the ULCA study the practical aspects of full-time s[er]vice which influence candidates—salarie[s], advancement opportunities, academic s[tan]dards and requirements, and the like.

Chief speakers at the two-day m[ee]t were Dr. Charles M. Cooper, Pen[n]sylvania Ministerium president; Dr. [C]lence C. Stoughton of Wittenberg Co[l]lege and Dr. Edgar M. Carlson of Gus[ta]vus Adolphus College.

Synodical Conference ponders doc[trine]

Doctrinal disputes which have d[is]turbed the Synodical Conference f[or] some years should be studied by a [joint] committee of theologians, the 44th [bi]nial convention agreed at its Chi[cago] meeting early this month. To be e[x]ined "in a spirit of repentance" are c[er]tions of church-sponsored Boy S[cout] troops, doctrinal propriety of mil[itary] chaplains, joint prayer with Luthe[rans] who are not members of the Synod[ical] Conference, "unionism," biblical insp[iration]

DR. MARTIN NIEMOELLER HONORED BY NEW YORK UNIVERSITY

N.Y.U. Vice President H. O. Voorhis (left) and Chaplain Ralph W. Sockman pres[ent] medal to German churchman for "valiant defense of the faith" during Nazi regi[me]

conversion and justification.

The theological committee will draw a basic statement to be circulated ng member synods and considered possible adoption at the 1958 con- tion. Members of the Synodical Con- nce are the 2-million-member Mis- ri Synod, 330,000-member Wisconsin od, 21,000-member Slovak Church, 12,000-member Norwegian Synod.

he Wisconsin and Norwegian synods accused Missouri of "liberalism" for stand on some issues and for adopting Common Confession" with the Amer- n Lutheran Church. The Norwegian up had suspended relations with Mis- ri, while Wisconsin continued under vigorously protesting fellowship."

r. John S. Bradac, Slovak Lutheran tor from Whiting, Indiana, was elected sident of the conference. He suc- ded Dr. Walter Baepler, president of souri Synod's Concordia Seminary at ingfield, Illinois.

and reaches church-state accord

History was made in Poland this nth when for the first time a Com- nist regime and the Roman Catholic urch reached a formal agreement to rk together.

Relations between the Roman Catho- and the government in Poland had ted to improve shortly after Wlady- w Gomulka took office as premier in ober. One of Gomulka's first acts was free Cardinal Stefan Wyszynski, who for three years been held under se arrest by the Reds. Five Com- nist-appointed church administrators re then replaced by bishops named by cardinal.

Archbishop Eugene Baziak, second- king Roman Catholic prelate in Po- d, returned to his Krakow diocese ly this month after a three-year exile.

Schools will teach religion

The agreement announced this month was reached by a church-state commission of two political leaders and two bishops. Although Cardinal Wyszynski took no active part in the negotiations, he was said to have approved the pact. Under its terms the government guarantees to respect the principles of full freedom of religion while the Polish bishops promise to support all government measures based on "legality . . . social morality and the repairing of wrongs."

Specific articles provide for religious instruction in public schools for all children whose parents request it, permission for chaplains to work in hospitals and prisons, plans for the return of exiled priests and nuns to the western territories acquired by Poland from Germany after the war, and recognition by the church that the state has a voice in ecclesiastical appointments.

News reports gave no indication of what effect the agreement would have on Lutherans and other minority churches in Poland.

Church building to soar

American Protestants will need about 100,000 new churches during the next 20 years, Dr. George A. Fallon told the Methodist Council of Evangelism at its first annual meeting early this month. At the current rate of growth, Protestants should gain 38 million members during this period, he said.

In Washington, government experts of the Commerce and Labor departments predicted that church construction would reach a new peak in 1957, topping this year's estimated $775 million by at least 13 per cent. This would indicate total church construction of about $875 million next year, and would account for

Dr. Carl W. Strom... oath of office as U.S. bassador to Cambo... Secretary Dulles and ... F. Simmons, State D... ment protocol chief ... on. (For details see ... ington report on pag...

about 2 per cent of all construction activity, a new high.

Episcopal Church building plans got a boost when the Episcopal Church Foundation received $1 million from an anonymous donor for church construction in areas where population growth has caused a shortage of facilities. New residential communities and areas adjacent to military installations were expected to be the chief beneficiaries. The Foundation said loans from the fund would be made to eligible congregations for a 10-year period without interest.

Catholics to pray for unity

Prayers for religious unity throughout the world will be offered by Roman Catholics during the week of Jan. 18. Plans for the annual eight-day period were announced at the headquarters of the Franciscan Fathers at Garrison, N. Y. The observance has been kept by Roman Catholics since 1908. Special services at the National Shrine in Washington, St. Patrick's Cathedral in New York, and other prominent churches will be ... during the week.

One prayer will be answered even... fore it is made. The theme for Jan... will be "that the Lutherans and ... estants of continental Europe may ... their way back to Holy Church." Lut... ans have always been part of the ... Christian church, although not under... authority of Rome.

Other prayers will ask for submis... of all Anglicans to the authority of ... Pope, conversion of the Jews, and ... winning of all Christians in America ... "communion" with the Roman Cath... Church.

And so forth

The Rev. Fredrik P. Nissen, ULC ... tor from Lawrence, Mass., was gra... U.S. citizenship in federal district c... in Boston on Nov. 26. He was permit... to take a modified oath after having ... viously been denied citizenship beca... he was a conscientious objector to b... ing arms.

ASHINGTON

ÓBERT VAN DEUSEN

STROM TO CAMBODIA

UTHER COLLEGE in Decorah, Iowa, over the years made an impact on na- al life through its alumni, a number whom have rendered distinguished vice in government posts. The latest receive special recognition is Dr. Carl Strom of Washington, D. C. His us in the foreign service was raised that of Ambassador, and he was as- ned to the U.S. Embassy in Cambodia. *e picture on opposite page.*)

Dr. Strom was first a college teacher Greek and mathematics. He was pro- sor of mathematics and registrar of alma mater when he entered the for- n service in 1935.

His CONSULAR assignments included ms at Vancouver, British Columbia; ich, Switzerland; and Mexico City, exico, where he served as the U.S. Con- General. From 1951 to 1954 he trav- d to many parts of the world as a For- n Service Inspector. Then for two ars he was at Seoul, Korea, as coun- or of the U.S. Embassy.

Dr. Strom's appointment as U.S. Am- ssador to Cambodia places him in one the sensitive areas of the world. For- rly a part of French Indo-China, mbodia is one of the youngest in- pendent nations. Having as neighbors mmunist-dominated North Vietnam, stern-orientated South Vietnam, and committed Laos, this new country is alking the tight-rope of neutrality.

As communism seeks to extend its influence in southeast Asia, it casts covetous eyes on Cambodia. This active interest was dramatized by the recent six-day visit of Red Chinese Premier Chou En-lai to Phnom Penn, the Cambodian capital.

Christians in foreign service

AS AMBASSADOR STROM takes up his new post, he will represent the viewpoint and interests of the United States in the cross-currents of southeast Asia. His long experience in diplomatic service will serve him well. What will serve him even better, as he takes part in the battle for the mind and heart of Asia, is his strong Christian background. His insight into the spiritual nature of the struggle, his sensitivity to the principles of justice and freedom, will bear their own testimony.

Men and women of Christian character and conviction can play a valuable role in foreign service. So much that is central to our national life springs from religious roots that those to whom God is real are uniquely equipped to interpret American ideals. At the same time, the humility which comes from a consciousness of sin in personal and national life will open doors to the hearts of people, which would remain closed to typical American pride.

A Christian who serves his government in other parts of the world can be at the same time, in a very real sense, an ambassador of Christ. As he and his family live among the people of another land, the kind of people they are and the faith which they hold are written in capital letters. The spirit in which they meet difficult situations provides a unique opportunity for Christian witness.

Dr. Strom is an active member of Grace Lutheran Church (ALC) in Washington. His many friends will want to add him to their prayer list as he assumes his new responsibilities.

The Saviour Has Come

By PAUL SCHERER

The Saviour came because of the world's need, and a new world was made by him . . . But for us to receive him, we must stop in amazement . . .

"But when the time had fully come, God sent forth his Son, born of woman . . ." In this verse Paul records the coming of him in whom humanity for twenty centuries has found itself face to face with the Eternal. With unhesitating readiness we call him the Son of God.

Sometimes I think our readiness is too ready to be thoughtful. We say things of Jesus that are bewildering in t scope and implications, and we n seem to be startled at them as tho they were real. By some powerful tom we have grown familiar with the i of Deity taking upon himself the bur of human flesh. I wish we might stop speechless amazement at the mere s gestion.

Would it be too much to ask that take some time for yourself in the da busy program and, in the quiet separ ness of your own life, hold the myst of God-made-man steadily at the fo of conscious thought until the won of it comes home to you with new fre ness and power? Then you may und

Dr. Scherer is a professor at Union Seminary, New York City . . . The woodcut is by Boyd Hanna. (Peter Pauper Press, 1949)

d again what you are doing when take upon your lips the Name of this zarene.

There are two things of which I should you to think: the need of his coming, the result of it.

HAVE YOU EVER tried to estimate how ch life needed Jesus Christ? Most of I suppose, know something about the dition into which Judaism had fallen those days when Joseph went from lilee to the city of David to be taxed h Mary. For four hundred years the ce of prophecy had been stilled. No had come with a message.

And the nation, which had nothing but its past, shuffled slip-slop along narrow city streets, with a haunting mory of greatness at its heart, and erness, narrow-eyed, gnawing bitter- s for the Roman who lay over the sea, sent his accursed armies to enforce aw.

There were plots and murder in the y-ways. In the temple there were sac- ces and a mumbling of prayer. The wd muttered curses and seethed in tlessness. There were a thousand arisaic commandments for those who d leisure to observe them, but—for rest—contempt, outlawry, greed, lust, —if they were another sort—just a -long hunger of soul. And this was best the world knew.

You cannot read the history of those ars without sensing the depression that d settled down like a cloud over all the ple of the earth. Everywhere was a od of hopelessness. Men were casting out for something on which they could ten their lives.

There was some wild religious orgy t of the East, or the cult of some yptian god or goddess with foul, mys- ious rites. For the more intelligent there was that last resort of floundering minds—philosophy—and when it failed, as fail it must, death.

ALL OF LIFE had come to such a pass when, across the hills, came an angel's song. "For to you is born this day in the city of David a Saviour who is Christ the Lord."

What other need was there that could compare with this? It was nothing but Saviourhood that was wanted. For underneath all the hopelessness then, as underneath hopelessness that exists in life today, was the feeling that man was not good, and God was not love.

The human race from the very dawn of its coming has been struggling to resolve that discord between itself and the Infinite. All of its deep discontent, all of its sweaty, knotted anguish had sprung out of its efforts to feel at home in the presence of One whom it always dimly sighted and before whose face it had forever been vaguely afraid.

The first glimpses we have of men show them blindly trying to get rid of something about themselves which they regarded as an offense to the Unseen. We call it sin. Whatever their idea of it, the curtain has no sooner gone up than we find them at dreadful odds with it, fleeing from it, giving commandments, sacrificing, torturing, fasting.

Their souls were out on the quest for God, instinctively out on the quest, even as yours and mine. And always there was that yawning chasm to be bridged, that gloomy barrier to be overleaped, that haunting, shadowy fear to be done away.

There you have the real pathos of the human story. It hasn't been so much the tragic fight of animals for existence. If the account of the past which they are giving us today is true, that was

almost over when men emerged into the light of history. It has been the tragic fight of self-conscious and God-conscious life with the wrong that has soiled and bewildered its own yearning spirit. There has never been anything that has given man one-tenth the trouble that his soul has given him.

BUT A REMEDY was preparing. Among the Jews was a growing expectancy. Something was to happen. It was very dim and very distant at first. But it became clearer and more distinct with the years. The voice of prophecy grew stronger. Christ is coming!

And then came the staunchest word that had ever been spoken to set men free. It was a Word that was God and was made flesh. "She gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger." That Child was to live the tenderest life that has been lived, and in that life ever since the world has seen the possible life of man and the present love of God.

NOW THINK for a moment of the result. What has actually happened as a consequence? What has happened is that wherever He has been allowed to come, men, in a new purity and a new confidence, have been turning their faces up to God.

Every soul that has ever caught His spirit has found itself cleansed and clothed and at home in its Father's h
All of the ancient hopelessness is
and in its place is the timeless compa
ship of the living Christ.

The whole story of the race since
birth is the conclusion of his parab
one who had discovered the road
out of a "far country."

THIS IS WHAT Christmas has m
The question today is, how much of
is it going to mean to you and me?
Christ can be born anew in our he
He can come into our lives with the
cleansing, satisfying ministry that
brought into the world, until our pilg
age becomes the pilgrimage of men
women who have already found their
into the joy of the Lord.

It all depends on our approach to
eternal mystery of this memorial
If it be thoughtless and only pleas
seeking, selfish and forgetful, formal
without any divine expectancy in it,
there is no promise, no presence, no
pel. But if the approach be the appr
of reverent love and glad adoration
a clear desire and a warm and gene
and yielding spirit, the miracle wil
wrought again.

It depends on our approach, whe
we come upon all its meaning or not,
inherit the fulness of its joy. It dep
on whether or not Christ is born—
time not in Bethlehem, nor in a ma
but in our souls. God give you his

SOME PEOPLE IN MAINE found their town was to be flooded, as part of a large lake for which a dam was being built. All improvements and repairs were stopped. Why paint a house if it were to be covered with water in six months? Why repair anything when the whole village was to be wiped out? So week by week, the whole town became more bedraggled, more gone to seed, more woebegone. Then an observer added by way of explanation: "Where there is no faith in the future, there is no power in the present."

—HALFORD E. LUCCOCK in *Unfinished Business* (Harper)

OTHER AND CHILD

)R 15 centuries Christian artists
ve been portraying Mary with
holy Christ Child in her arms

FLORENCE TRAVER

RAPHAEL is the most famous of artists who painted the Mother and Child. This one is known as "Madonna of the Chair"

CHRISTMAS CARDS come to me long af- Christmas. My friends know that I collecting pictures of the Madonna Child. So they look over their Christ- s cards and send Madonnas to me. re than 120 have come to me since Christmas.

My collection now numbers more than 00 pictures. They are filed in large ders, alphabetically, according to the ist, with cards attached telling some- g about the artist, his nationality, ool, date when painted, and present tion of the original.

HAVE visited many art museums in United States, Canada, Mexico, and European countries. Before leaving ne I turn to my collection and learn ere I may find the originals of those greatest interest to me. Sometimes the ginals don't live up to my expectations, usually it is thrilling to see and study se great works firsthand. Until I began collecting I i no idea how many art- have painted Madonnas. phael lived only 37 years, he painted more than 50. ave copies of 28.

Painting is only one of the arts devoted to representation of Jesus and his mother. Sculpture, wood carving, stained glass, postage stamps, embroidery, copper engraving, bronze and ivory figures, marble, mosaic, plastics, enamel, tapestry, carved glass, silver, mother-of-pearl, illuminated manuscripts—all have been employed to convey artists' conceptions of the Madonna.

In addition to collecting prints made from pictures, I have not been able to resist some small carvings and porcelain figures. One room in our home has only

s. Traver is the wife of Amos John Traver, fessor at Hamma Divinity ool, Springfield, Ohio.

Christmas-card Madonna and Chil
Yosette for Studio Press, San Fran
emphasizes that Christ is the Sa
of people of every race and n

Madonna pictures on the walls
Madonna figures on the mantels.
other small room holds my art and
ence books, card index, slide boxes.

It has been a joy to share my pic
with many groups through proj
slides and displays of pictures. A
ber have begun their own collectio

My most recent interest has
what I call racial Madonnas. A
often portray the mother and baby
the distinctive features of their race
nation. My collection includes
lovely Madonnas — Chinese, Japa
Hindu, Russian, Polish, American In
Negro, Mexican and, of course, r
sentatives of all the European races

Artists seem to forget that Mary
Jesus were Jewish. There are very
Madonnas that are distinctly Jewish.
of my most prized pieces is a pictu
wood by Earl Gresh of St. Peters
Florida. It is a mosaic of natural,
colored, wood pieces. Twelve diffe
woods are used from ten countries.
artist has given mother and child
nitely Jewish features.

My favorites? I like them all—exc
ing some primitives and moderns.
are the artists I like best: Raphael,
reggio, Gerard David, La Tour, Li
Lochner, Luini, Murillo, Maratta, M
ling, Berta Hummel, Harold Copp
Ralph Coleman, Lauren Ford, Marg
Tarrant, Perugino, Pintoriccio, Rub

Painter of Madonna in contempo
style is Norwegian artist Trygve De
sen. Modern in conception, pic
shows touch of medieval conventiona

ERER, great German artist of the
n century, was a realist who painted
Mother and Child from people he
w in his own day serving as models

Sarto, Sallman, Schongauer, Cecelia
ples, Alfred Thomas, Titian, da Vinci,
rocchio, Van Dyke, and Van Eyck.
sounds like a catalog of the world's
sts, but I have found pleasure and
piration in all of them.

TRADITION SAYS the earliest Madonnas
e found in the catacombs. A painting
van der Weyden shows the Madonna
ing for St. Luke. The older Madonnas
en include a picture of the artist's
ron adoring the central figures.

Because I like to present my Madonnas
glorification of motherhood, I select
y those showing the Madonna with
ld. These are classified according to
kground; portrait with indistinct
kground; enthroned, seated as a
en to be worshiped; elevated in the
as the Sistine Madonna; and pas-
al, with a landscape background.

There is much symbolism in Madonna
tures. John the Baptist often appears
h his cross-tipped staff, symbol of the
cifixion. There is often an apple,
bol of Eve's sin. The Christ child
hes for it, symbol of his purpose to
eem. Birds mean winged souls.

Children like Titian's white rabbit,
bs and cattle in their stalls. There
uld be at least one Madonna picture
every child's room. Indeed there
uld be more religious pictures in
ry room of our homes. None could
more appropriate for a Christian home
n the Madonna and Child.

DAKATA, a modern Japanese artist,
nts Mary as slant-eyed Oriental.
ild is surrounded by simply sketched
ir of angels expressing adoration

We Looked for Christmas in Bethlehem

By GUSTAV K. WIENCKE

—But Christmas is no more real and precious in the ancient J
town than anywhere else in the world. Christmas is wherever Ch

IT'S FARTHER to Bethlehem than ever before. The three wise men, long ago, could take their long-legged camels from Herod's palace out to Bethlehem in an hour's trot. There was an easy road along the ridge south of Jerusalem. Today Christian pilgrims must take the long road which twists through the Judean hills below Israeli guns and comes up again at Rachel's tomb.

At twilight, men with shaggy sheepskins slung over their shoulders can be seen plodding along this road. Shepherds to watch their flocks? No. Jordanian "home guards" patrolling the ro pitiful little line against the ar vehicles on the other side of the b wire.

BUT ON CHRISTMAS EVE it wou different, we supposed. Then, we th the barbed wire would be pulled and Christians would stream out Jerusalem on the old road across territory. We had seen such pictu the newspapers.

"Just Zionist propaganda," snort Arab friend. To be sure, the I

SHEPHERDS STILL WATCH THEIR FLOCKS ON THE JUDEAN HILLS

Dr. Wiencke, editor of the Board of Parish Education, spent Christmas with his family in Bethlehem last year while studying at the American School for Oriental Research.

would open their military lines learned, but only for the top diplo brass. The clergy and pilgrims we quired to take the long road.

"O Little Town of Bethlehem" has 20,000 people

e set out early for the Christmas Eve
ration. Our goal was the "Shep-
s' Field" where Protestants gather
year. This pleasant, pine-shaded
is owned by the Jerusalem YMCA.
y Christmas the Lutheran World
ration is asked to provide the
cher, and in 1955 he was to be Dr.
C. Empie. We supposed there would
ars and buses crowding a narrow
way in the Bethlehem hills, and po-
dust, confusion. But when we ar-
l early, the busy trek to Bethlehem
not started.

fact, pilgrim traffic to Bethlehem
to shut down to a trickle. Tourists
frightened away by anti-British,
American riots. Merchants were
my. An Armenian silversmith had
e up a thousand dollars' worth of
s on order for UN personnel from
Israeli side. None of his customers
d cross the border to get his goods.

O FILL IN THE TIME we visited the
ess-like Church of the Nativity.
n we were disappointed, expecting
to see the great chandeliers divested of their muslin bags. "This is not our feast day," explained the bearded priest. "We will take them off for Jan. 6. You must come then and see the gold and silver lights the Czar of Russia gave us." Most of Bethlehem is Greek Orthodox—or was, until the influx of 5,000 Moslem refugees—so Dec. 25 is not their Christmas.

Once again we climbed down the stone steps, polished by pilgrim feet, to the grotto beneath the great altar. There a silver star, under a glitter of hanging lamps, marks the traditional place where Jesus was born. Devout Arab Christians come to kneel and kiss it.

A narrow tunnel leads to other caves. These belong to the Roman Church. Above the tunnel stands a handsome, new church, smaller but much busier than its adjoining neighbor. "You can't come up here," said the man at the head of the stairs. "You have to have a ticket." So we turned back the way we came. A big crowd was expected and admission to the Roman service was by ticket only.

No TICKET was needed at the Shepherds' Field. Around the opening of a large cave there was room for all. Perching on the rocks, we looked down on a cistern known to have furnished water for more than 2,000 years. It was just the spot for shepherds to shelter sheep from sudden winter rains. Stony, treeless hills stretched out beyond—the same hills over which the song of angels was heard the first Christmas.

Here under the sky we seemed closer to the real things of life—evening stars and wind sighing in the trees, the need for warmth and shelter, water and food. The plain words of the Gospel were read by visiting ministers of many lands. A choir of Arab Christians from Jerusalem led the singing of carols.

Dr. Empie quickly laid aside any sense of importance as a representative of the largest and most efficient church relief agency in the Middle East. At this hour and place he did not want anyone to think of the Lutheran World Federation, but only of the good news which God once chose to speak to us at this spot.

SNACK AFTER SERVICE
Arab bread with roast mutton

An acrid smoke came from a clay o at the cave's entrance. Here a shephe meal was cooking. Everyone filed the cave after the service to receive portion — a half-loaf of Arab br stuffed with roast mutton. Nimble A children gulped their portion down appeared in line for seconds before last of the tourist crowd could be serv

Dr. Empie, in center of group, speaks at Shepherds' Field on Christmas Eve

BETHLEHEM, Christmas is a highly
egated festival of a divided Christen-
. Out at another "Shepherds' Field"
hich the Orthodox Church lays claim,
erican fundamentalists met under two
ing gasoline lanterns. A choir of
d children sang in Arabic and Eng-
. There were two sermons, one Eng-
, one Arabic. Many curious Moslems
ced on as a drizzling rain fell. They
ned to enjoy listening to the Arabic
non.

Then at eleven the great bronze bells
the *Weihnachtskirche* (Christmas
urch) of the German Lutheran con-
gation rang. Candles blazed on the
Christmas tree which a clever car-
ter had built out of pine branches.
e old German pietism rang out in the
gs of girls from the Lutheran school
Beit Jala. Boys from the Lutheran or-
nage were there, too, dressed in neat
wn corduroy uniforms. Along with the German sermon by the director of the Jerusalem mission, Pastor Weigelt, there was a sermon in Arabic by the local Lutheran pastor.

The cobblestones glistened under the lights from the shops. Vendors set up stands to sell chestnuts and Arab candy. Idlers hung around to watch the Christian tourists.

There was still time to look in on the Roman Catholic service where a dense crowd milled around in the aisles, something like folk at a country fair. The liturgy, paced by fine, melodious chants, was spelling out the two-hour rite of disrobing and then robing the Latin Patriarch in new vestments. Up above the altar was a niche lit by neon tubes, displaying a manger with a doll Christ-child.

Somehow Christmas seemed to have fled from Bethlehem. Dec. 24 was only a night for foreigners. It was two in the morning when we passed the Arab Legion

Interior of Church of the Nativity in Bethlehem. Doorway in center leads to grotto beneath the church, said to be the place where Jesus was born

THE WIENCKES AT "HOME"
Christmas tree and a teddy bear

sentries at Jerusalem, keeping watch where Herod's soldiers once stood. Back "home" we lit the candles on our tree, improvised from a pine branch. A little homesick, our son got out his old familiar teddy bear.

It must be true, we thought, that Christmas is not to be found in any sentimental return to childhood joys. Or even in a journey to Bethlehem. Christmas is really as close to us as God's word. There anyone can find it, wherever he may be.

THE CHRISTMAS CARTOON

By MARGARET ANDERSON

Shoemaker had only one idea, and his publisher agreed it was the right o

IT WAS A FEW DAYS before Christmas, 1934. Vaughn Shoemaker, cartoonist, sat at his drawing board in an office of the *Chicago Daily News*. Try as he would, no new inspiration for a good Christmas cartoon came to him.

As far as he was concerned, Shoemaker believed he had drawn only one appropriate Christmas cartoon in his life. It had been done on assignment for a small religious publication. Its layout was simple—a bright star shining on a crude structure, Shoemaker's conception of the Bethlehem manger. Across the center he had lettered, as a caption, the words of John 3:16. He called his cartoon "The First Christmas Gift" and he felt it was good.

NOW, WITH A DEADLINE facing him, Shoemaker decided to submit this cartoon to the editorial staff for consideration. The newsmen were skeptical. They agreed the drawing was well done and meaningful — but the caption — th words from John 3:16—they just were Christmasy enough, some of the n insisted. Wasn't a substitution possib

Not to his way of thinking, Shoemal reasoned. He was convinced John 3: best interpreted Christmas. But he w the only one who thought so. Unal to reach an agreement, the group decid to ask the publisher for his opinion.

COL. FRANK KNOX, who later becar U.S. Secretary of the Navy, listened i partially to arguments, pro and con.

Holding the cartoon at arms length, deliberated. When he lowered the dra ing, the newsmen knew he had made decision.

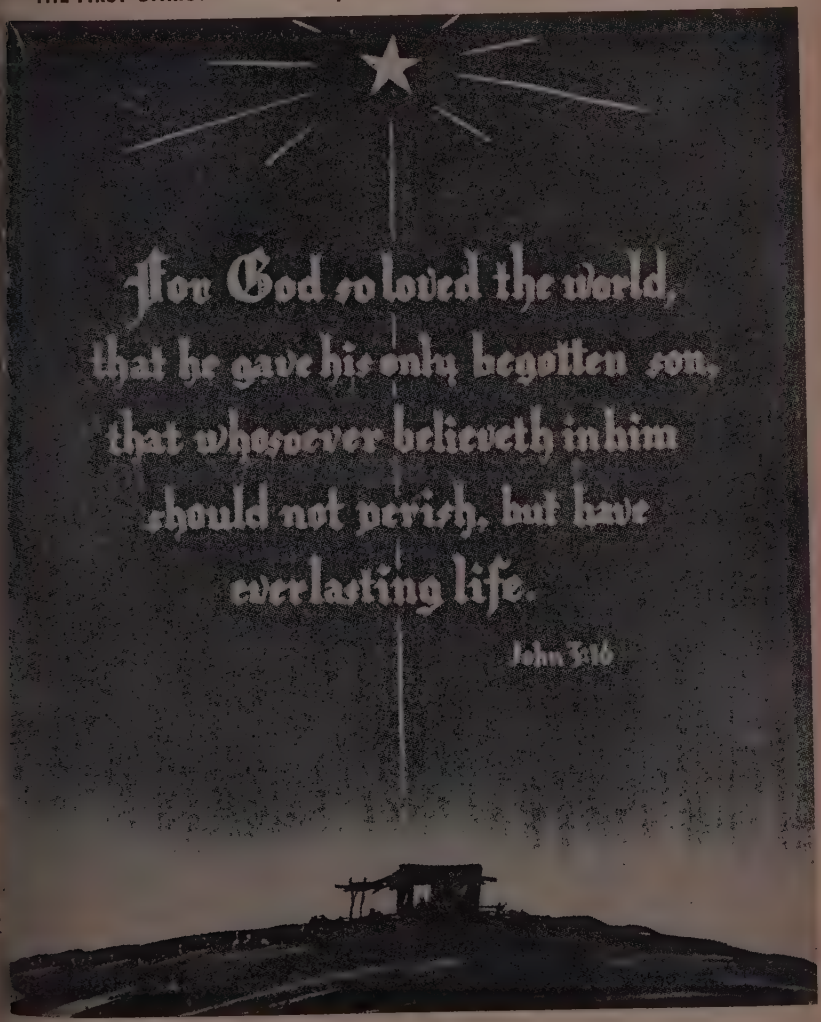
"Shoemaker is right," he said. "Cou there have been a Christmas in the fi place if it were not for John 3:16? Le use it as it is!"

Result? Shoemaker's simple carto was the biggest hit of all cartoons ev

ted by the *Chicago Daily News*. as reprinted on page one every Dec. for nineteen years.

I've never been able to conceive a re realistic cartoon," says Shoemaker, v a resident of Carmel, California. his in spite of the fact his syndicated cartoons appear in publications that reach as many as 12 million people.) "'For God so loved the world that He gave his only Son, that whoever believes in Him should not perish but have everlasting life' is still the sum and substance of the Christmas message!"

"THE FIRST CHRISTMAS GIFT" by Vaughn Shoemaker (Chicago Daily News)


For God so loved the world,
that he gave his only begotten son,
that whosoever believeth in him
should not perish, but have
everlasting life.
John 3:16

A mounting flow of Hungarian refugees will arrive in the U.S. within the next few months. To let them come in and place them will not be all that's needed:

THE BIG JOB LIES AHEA

A SMALL BOX holds the card index file of the Lutheran Refugee Service at Camp Kilmer, N. J. The box is half empty.

You select a card at random, look at the name you can't pronounce, and read the few items it contains: date and place of birth, profession, and the terse remark, "no relatives or friends in the U.S."

The card tells the story of a man who is sitting silently on a straight-backed chair in the whitewashed barracks where government officials and church workers, ministers and visitors are meeting with the refugees after they have been cleared by the immigration authorities.

THE MAN SITS motionless in his oversized topcoat, his head covered by the beret which used to distinguish the traveling Frenchman and has now become the mark of the refugee in search of a new home. He is tall, 22, blue-eyed and his big hands are those of a workman (ironworker, says the card).

He comes to life as he answers questions relayed by the interpreter. He was in the fighting in Budapest like everybody else, he says, but he was not armed. He does not know how it all started. Somebody in his plant began shouting insults at the Communist shop stewards they hated, and then they all marched out through the factory gate for a peaceful demonstration.

They marched through streets suddenly crowded with people and—the interpreter translates painstakingly—the young ... worker was very happy because ... thought the Hungarians had won the ...

It dawned on him that the Hunga... had not won the war when the shoo... started. Then there were days of figh... and hiding out and hunting for food ... warmth. When he returned to the ... tory four days later, the Communist ... stewards were back and greeted him ... scornful laughter. That's when he ... his buddy decided to leave.

They walked until they got out ... the city. A truck filled with other r... gees took them to the border. The A... trians gave them clothing and food ... referred them to the Lutheran Wo... Federation office in Vienna because t... were Protestants. And now they are ... America.

AMERICA for the 22-year-old i... worker is a fenced-in area in the milit... reservation of Camp Kilmer. Outs... the guarded gates over which a wh... painted welcoming arch assures the re... gees in Hungarian that "God Brou... You Here" passes a steady stream ... gleaming cars.

Inside, the refugees—most of the... young men and women—walk slow... through the barracks streets, gath... around the paper-covered tables in t... mess hall, stand around talking to visito... who ask excited questions and get tir... answers.

These people are not the articula... Hungarians whose stories you see quot...

By ROBERT HULDSCHINER

he newspapers. They know so little ut the how and the why of their sud- tragedy. They don't claim to have much part in it. They blundered the revolution, carried away by a flood of anger.

There are moments of happy excite- nt. A woman stepped off the plane h her two sons and was told that her band from whom she had been sep- ted since 1948 was waiting for her. popping flashbulbs or curious onlook- disturbed their reunion.

These episodes are rare. The drama Camp Kilmer lies in the very silence d remoteness of the people slowly akening to the reality of a new life.

Remote as they are, they are not meek. ey have plans for the future and an a about where they would like to live. ey are ready to argue with the church agency assigning them to a sponsor or a job if the new destination is not what they expect it to be. Small groups have banded together during the flight, and it is difficult to convince individuals that they must be separated from their friends.

THE PEOPLE who work around the clock, seven days a week, to help Lutheran refugees from Hungary find a foothold in the new country have their base of operation in a four-by-six-foot stall that resembles an exhibition booth at a county fair except for its utter bareness. Four wooden chairs, a small table, and a typewriter in one corner are the furnishings. Other church agencies and resettlement services have their makeshift headquarters in adjoining booths.

There is a constant milling around of people in the center aisle. Hungarians have come from all parts of the country looking for relatives or friends or simply because they want to help. Pastors of Hungarian congregations are on hand.

CHURCHES RESPOND TO NEED
Reading (Pa.) Conference Lutherans collected fifty ons of supplies to be distributed among refugees

At times there are more visitors than refugees in the barracks. The new arrivals are speedily processed through immigration and referred to the agency of their religious denomination. The Lutheran Refugee Service gives them a preliminary interview, then takes them to New York City and checks them into a hotel for further processing. A few days after their arrival at camp they are on their way to a new home.

Because there has been a surge of offers of housing and employment from all parts of the country and because so

far the number of Lutherans among the refugees has been small, placement has not been difficult. But careful screening is needed to make sure that the offers of accommodation fit the needs of the refugee. As long as the refugee is in camp, the refugee service is responsible for him. Responsibility is transferred to the sponsor after he has signed the necessary papers.

DIRECTING THE WORK of the Lutheran Refugee Service is Dr. Cordelia Cox who has headed the National Lutheran Council agency since 1948 and is now dividing her time between her New York office, Camp Kilmer, and meetings with government officials and other agency heads in Washington. With undaunted calmness and never-failing enthusiasm she and her small group of co-workers are trying to untangle the confusion of mixed-up files, missing identification tags, incomplete information, and directives drawn up under the pressure of the emergency.

This is only the beginning, Miss Cox says. The thirty-odd Lutherans who had arrived by Dec. 5 are the vanguard. As the big air and sealift ordered by President Eisenhower gets underway, bringing 21,500 Hungarians to America, service workers will have their hands full taking care of the estimated 6 to 8 per cent of Lutherans among the refugees.

Procedures are still tentative. Hungarians arriving so far came as immigrants under the Refugee Relief Act which will admit 6,500. The 15,000 to be admitted beyond this quota will come "on parole."

The word "parole" has overtones that had the church agencies worried. But government spokesmen have promised that the refugees will be on a "parole for freedom." The government will do all it can to get the refugees speedily admitted to the United States. A preliminary ing and medical check-up will be giv the camps in Austria. Processing fo migration will be completed at C Kilmer. The voluntary agencies are fident it will take only a few days to tain clearance for the new arrivals.

Then they'll be in the care of th settlement services. Top immigratio ficials have been critical of the ch agencies in the past, just as the chur have been critical of the officials. the government has expressed confid that the churches are best qualifie handle the complex resettlement They will be given a free hand to p the refugees as they see fit. The Atto General's office has let it be known the church agencies will not be legally responsible for the refugees u their care. But the moral responsib remains.

IT IS THIS MORAL responsibility tha uppermost in the minds of the chu workers. The refugees, Dr. Cox po out, were brought to the United States a sudden upheaval. About 50 per c of them are young men. They're lon cut off from families and friends. Th decision to get out was made on the sp of the moment or under the immedi threat of arrest and possible death.

Their integration into American and society will neither be easy nor sw The problems, Dr. Cox warns, are yet come. Offers of immediate aid to t new arrivals are being received daily a will be needed in the months ahead. B what is needed most is the willingness the congregations to help the uproot grow new roots in new soil.

A 17-YEAR-OLD BOY was sitting in hotel room in New York City on t second Sunday in Advent. He was waiter in Hungary, just as his father a

dfather had been waiters. He was ployed in a country inn somewhere ween Budapest and the Austrian bor- when the fighting started. He helped rebels by bringing food.

When the resistance broke, local police ised him to get out before the Com- nists came back. He managed to send d to his family that he was leaving. o weeks later he stepped off a plane America.

ll he wants now, he said on that rainy day afternoon in a New York hotel m, is to preserve the family tradition, cling to the one identity left to him: go on working as a waiter. Outside room were some of his buddies, ng men he met on the plane. He was dy to take their advice, to go any- ere they suggested, to cities whose nes he had never heard before. He ld be swayed by the opinion of any man older than he and speaking his language.

The sight of a few dollar bills given him by the resettlement agency fascinated him. He dashed out of his room to show them to his friends—and came back with the suggestion of a new destination picked at random. But he also accepted a Bible, and Dr. Cox predicted he would be willing to accept the ultimate decision of the agency on where to place him.

He will be placed and welcomed by his sponsors and be a local hero for a little while. The new world will close in around him. He'll be on his own.

At that point the 17-year-old boy—who overnight became a man without a country—will need all the help from church and community he can get. It will take more than a handshake on Sunday to rebuild his life on the foundations of a shattered past.

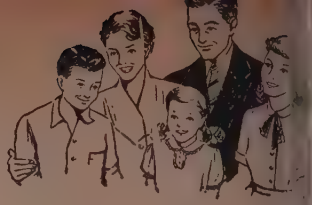
"Let Your Light So Shine . . ."

In a sermon recently I heard a minister give a word picture that has lodged itself in my mind, and made me realize what it was I had seen in the faces and lives of many people.

The minister said, "When a little boy was asked the definition of a 'saint,' the little fellow remembered how the light streamed through the pale-colored glass of the disciples' faces in the stained-glass windows of his church. He answered, 'A saint is the one the light shines through.'"

I had seen that light, ever so bright, on my grandmother's kind face as she would reassure me in times of disappointment and anger. I have also seen it on the face of a young mother holding her small baby as she listened intently to the minister's words on a quiet, peaceful Sunday morning. The "light" was there, too, on the young farmer's sunburned, uplifted face as he sat with his calloused hands clasped in his lap, and it had been etched in the lines of an old man's face, sitting in the second pew with his wrinkled hand cupping his ear as if to catch every word of truth the servant of God was relaying to the congregation.

Perhaps "the light" shone more vividly to me when I went to comfort a mother who had lost her youngest son in a horrible accident. When this sorrowing mother said, "Yes, I will miss my boy, but I accept God's will and am comforted by it," I went home and prayed that I might possess this same courage and faith. —Mary A. Pointer



AWKWARD MOMENT

OUR CIRCLE Christmas party was easy to prepare for this year. When I realized I was on the committee, I had terribly cold feet. What in the world could we do that had not been done a thousand times before?

Claire was the one who made the remark that set us on the right track. "How can we know what all the others have done or not done before? We are really just getting to know each other as a group, since we reshuffled the membership in October. Maybe what seems old stuff to some might be brand new to others."

"O.K.," I agreed. "But how can we tell?"

"Why not ask them?"

"You mean —? Why, of course! There's our program! Let each member tell about the nicest Christmas she can remember."

DORIS DETRAND spoke up quickly. "Oh, let's do that. It would be heaps of fun and help us get acquainted."

So with someone to play carols and the meeting in the social room of the church where the Christmas decorations were already up, we didn't have to think about a thing but refreshments. For once I was going to a party without being so tired out from getting ready I half-wished we'd skipped it.

When the day came, I must confess to feeling a little edgy. Suppose the women didn't enter into the spirit of the thing? It could be mighty dull if they turned shy and clammed up. But they wouldn't do that if we kept things informal and r ing quickly. The Christmas atmosp usually makes even the most timid ple brave. If the day doesn't say, " are loved and accepted," what do say?

JUST THE SAME, I was glad it Claire who had agreed to introduce idea and tell first about her fav Christmas. We'd sung carols to hearts' content. Even with the radio ing them almost to death, you can't r have too much of Christmas carols— simple story of "Silent Night," the stir hope of "It Came Upon the Midn Clear," the quiet devotion of "O L Town of Bethlehem."

We sang a little off key, perhaps— the things we feel but seldom talk ab were clear and real among us.

"Shall we go on singing?" Claire ask "Or shall we talk a little about Christm Perhaps you would like both. A li talk and some more singing. Christ always brings memories. And I d think that's a sign of age. Even child like to talk about Christmases they h known. So let's forget we are grown women today and let's think back Christmases we have tucked away very special memories. Let's share th with one another, shall we?"

THERE WAS a little murmur, half agreement, half a little uneasiness, she went on. "My favorite Christm memory, I think, is one you may thi I am snitching from your own childhoo There's nothing unusual about it, exce

it is mine! It was the Christmas I my Flexible Flyer sled. I was pretty I was going to get it, for I'd seen a e package hustled out of sight and up he attic. But I was a good little girl I didn't peek. It was more fun not to!

On Christmas morning we got up le it was still dark and walked through p snow to the church. I can still see windows glowing as we approached, the candle light as we came through door from the crisp darkness into the haze of the nave. We sang the tins, the only day of the year we did g it then.

"And all the time we sang, I was sort mixed up between the gift of the Christ ld and the sled I was sure I was going et. But it was a happy sort of mix-up l it turned out all right. God loved and my parents loved me. And when nally whizzed downhill on my sled, as still in a happy mix-up. My parents l given me the sled and God had given the smoothed-out snow and it was a nderful Christmas."

"THAT'S WHAT you might call a happy, ppy Christmas," observed Mrs. Mcr. "I may be a little morbid, but a ristmas that sticks in my memory is at you might call a desperately hope- happy Christmas. No, I'm not teas- One year I shall never forget was e Christmas after Pearl Harbor. That ar we Americans were unified and part one another as we seldom are.

"Our service that year was also a ndle-lit one, but it was at midnight. side, the church was fragrant with the ent of pine, and through the windows could see the long fingers of light sent to search for possible enemy bomb- . It was not the formality then that it came later. We had no way of know- g what we were in for. And already our young men had started the departure from their families that saddened us.

"Yet never have the carols meant more than they did that year. With the sweeps of the searchlights as a backdrop, the eternal joy of Christmas was not a thing of tinsel and phoney santas. Our pastor preached on the Word made flesh, and I am sure the mark of that Christmas has stayed on all my Christmases since."

THERE WAS a little pause as she finished, even the women who had nodded their recognition as she talked did not say much as she finished on the rather solemn note. The contemporary quality of what she said was too evident to need to be pointed out. We were all moved.

However I did not want the party to get so serious the members might react against it later. I was searching around in my memory for an incident that should be both Christian and a bit gay, when Mrs. Manser spoke first. "To me, Christmas means giving. My mother taught me from the time I was a little girl that if I wanted to get, I must also give.

"The Christmas I remember as outstanding was the year our girls' class sold pocketbooks to give the money to charity. We decided that the girl who sold the most would have the gift given in her honor. I worked very hard, like they all did, and I sold enough to make fifty dollars just myself. So they named the gift in my honor. And that Christmas when I thought of all my gifts—the ones my parents gave me and the gift of Christ's coming—I was really happy because I thought this was one year I deserved it."

Again there was a pause, but this time of a different sort. Mrs. McIvor spoke in my ear. "But we could never —"

"And now," said Claire, smoothly and pleasantly, "let's sing another carol, then go on with our Christmas memories."

WORSHIP NOTEBOOK

Fourth in a series on the Common Service: The Introit

JUST BEFORE ADVENT I tried to explain to our children the meaning of the wreath on the dining-room table. I suggested that they try to draw a line that has no beginning or ending, hoping to get into a discussion about the circle as a symbol of eternity.

Tommy, who is in the first grade, thought about it for several moments, then said, "What about a circle, Daddy?" He got one of his crayons and a piece of paper to prove his point. His sister, who is four, took a look at the crude red egg Tommy drew and asked, "But where does it begin?"

A lot of people ought to ask that question about their worship. We go into church, bow for our prayer, watch the acolyte light the candles, stand to sing the first hymn as the choir and pastor enter the church, and then follow through with the service in the Common Service Book. But where does the service begin? To get our answer, we must turn back to history.

IF YOU HAD attended a service in a church about 1,300 years ago, you would have entered a building much like many of our churches of today. While you knelt to say your private prayers, you would have known that the clergy and their assistants were doing the same thing in a small room near the front door of the church. In this room, called the sacristy, they donned their vestments and prepared themselves by prayer and meditation.

At the time appointed, the ministers and their assistants entered the church. At a signal, the first choir began to sing a verse from Holy Scripture. This was called the "antiphon" and was usually taken from the Psalms.

As the procession began to make its way toward the altar, the second choir would repeat this "antiphon" (a Greek word meaning to "sound in answer"). Then the first choir would sing the next verse of the psalm appointed for that particular day. This was answered by the second choir and the congregation (which had now heard it twice) repeated the antiphon.

SO IT CONTINUED, the first choir singing the next verse of the psalm, and the second choir and people singing the antiphon, and all the while the procession making its way up through the church. When all had arrived before the altar another signal was given, and all sang the Gloria Patri.

When the Gloria Patri was finished the antiphon was once again repeated by all, and the service went on from there. All this was called the Introit and comes from a Latin word which describes exactly what happens, "he enters."

In later years the sacristy was often located just outside the wall of the sanctuary, thus eliminating the need for a lengthy procession. The ministers could enter without requiring a whole psalm to cover their movement from one part of the church to the other. Shorter portions of the psalms were sung, along with the antiphon. Eventually it became the practice to sing the antiphon once, the single psalm verse, the Gloria Patri, and the antiphon repeated.

his was the practice Luther knew. ough he recommended in his refor- on of the mass that the ancient cus- of singing a whole psalm should be owed, it soon became the custom of many churches of the Lutheran Ref- ation to use the Introit as it had developed. So it has remained to day, except that in many places re the Common Service is used the phon is not repeated following the ria Patri.

THUS OUR QUESTION is answered. at precedes the Introit is preparatory. Introit is the beginning of the service. ome churches have attempted a re- n to this custom. The choirs, except estival days, take their places in silent cession. The pastor enters the church, rds before the altar rail, and conducts confessional service.

There is a period of silent prayer. The tor goes to the sacristy to vest, and n enters the sanctuary as the Introit ung, going directly to the altar.

In many of our churches, this empha- is given by the pastor conducting the fessional service outside the sanc- ry, in front of the communion rail, l then ascending the steps to the altar the Introit is sung. Some congrega- is, observing the permissive rubric on ge 290 of the Common Service Book, eel for the confession which precedes Introit.

THESE HELP OF COURSE, but it is im- rtant that the Introit be given greater ess if it is to achieve what it is in- nded to do in our worship. The Introit a hymn. It is meant to be sung, and create for our worship what the world lls mood music.

We must get away from the custom reading the Introit. It is a hymn and ould be sung. I've seen and heard a lot of choirs tackle selections far beyond their ability to do even moderately well, but shrink from attempting to sing even a simple arrangement of the Introit. Isn't it time our choirs began to give less attention to selections which are not a part of the service and sing the hymns that are?

A GOOD PREPARATION for Sunday's worship, whether at home or in the Sunday school which precedes the Service, is to familiarize oneself with the psalm from which the Introit is taken. One may locate the psalm by use of a concordance, or by reference to Strodach's excellent little volume, *The Church Year.*

Find the Introit psalm and read it carefully. Try reading it aloud and perhaps, as in the 7th century, with the antiphon following each verse. Don't forget the Gloria Patri. This might well be a part of the devotions in the Sunday school.

When you read the psalm, relate its meaning to the Epistle and the Gospel for the day. Let all of them speak to you of the day being observed and of its significance for you.

A brief example may help. Christmas Day has two sets of Propers, one for an early service which is properly used on Christmas Eve (notice the Collect: "O God, Who hast made this holy night . . .") and the later service for the morning of the 25th. The Introit for the later service has its antiphon from Isaiah 9:6, while the psalm verse is the first of the 98th Psalm. Read that psalm, repeating the antiphon after each verse, and notice how it relates to the incarnation. Doesn't the psalm take on new meaning and aren't the Epistle, Gradual, and Gospel made more intelligible? A mood has been created and, by it, our worship begins in a new and different light.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Illicit romance

QUESTION: Five years ago we moved to the Middle West. About a year later my sister started going with a youngish man whom we all liked. A year or more later we found out that he is a married man—with several children.

We have talked with Edith about this "mess" repeatedly but the discussions always wind up in unpleasantness, and accomplish nothing. She seems determined not to give him up.

REPLY: Such affairs must be stopped very early. Of course they should never be started. The longer they persist the harder it is to do anything about them. The attachment is likely to become closer and closer unless pronounced disagreements develop. Such an illicit affair is damaging to all concerned.

1. Arrange affairs so that Edith will meet eligible men of about her own age, even inviting them to your home if necessary. If she could meet the right man it might spell the end of this unfortunate romance.

2. Try to have Edith talk this problem over with her pastor. She needs to see the unfairness of what she is doing and the basic immorality of it. She needs to consider what it means to this man's wife and children.

3. Arrange, if possible, to have a brother, or other relative, of this wife talk to both Edith and the man. And if some other man or woman of [illegible] acquaintance, whose opinions the [illegible] spect, could be brought into the [illegible] cussions it might help to bring a [illegible] a correct decision.

Cousin marriage?

QUESTION: Is it wrong for se[illegible] cousins to marry? I started going [illegible] Ron quite a while ago, and only rece[illegible] learned that there is some question a[illegible] cousin marriages. We are deeply in [illegible] and can't think of breaking up. We [illegible] talked to a doctor and our pastor a[illegible] this, and both of them think it woul[illegible] all right.

REPLY: Marriage of second cou[illegible] as a rule, is not dangerous. The p[illegible] cipal danger inheres in marriage[illegible] first cousins when there are cer[illegible] weaknesses on both sides. In s[illegible] cases there is strong possibility [illegible] the unfavorable characteristics [illegible] be passed on to the next generat[illegible]

But it is also recognized that in [illegible] case of first cousins a marriage [illegible] be generally beneficial if there is g[illegible] heredity on both sides—many str[illegible] traits, no pronounced weaknesses [illegible] mind or body. With second cou[illegible] the threat is much less, but if there [illegible] decidedly bad traits on both side[illegible] couple should think a second time [illegible] fore deciding upon marriage.

Since weaknesses may not appear [illegible] the present generation it is well to lo[illegible] back a generation or two to be s[illegible] there are no pronounced impediment[illegible]

No one can give any sort of gu[illegible] antee on such a matter, because of [illegible] enough defective children are born [illegible] couples with excellent heredity. Ma[illegible] factors, some not yet understood, m[illegible] be involved. But, if we are too mu[illegible] of perfectionists we'll not marry at [illegible]

RE ABOUT DEAD SEA SCROLLS

e Qumran Community, Its History and lls. By Charles T. Fritsch. Macmillan. 147 es. $3.25.

e Dead Sea Scriptures, In English Transla- with Introduction and Notes. By Theodor aster. Doubleday. 350 pages. 95c. (Hard r, $4.)

stonishing discoveries from the caves ue Dead Sea and Judean wilderness since 7 have set loose a swirling spate of olarly conjectures, technical articles, and dlines in the daily press. This "battle he scrolls" puzzles the interested layman o wants to know if the cave finds will nge our Bible, or if there is any truth he claims that Jesus, Paul, and the Gos- of John drew on the Qumran community important ideas.

Dr. Fritsch starts off by supplying a quick ntation to the factual finds in the Dead region and how they are (1) related each other, and (2) related to scraps snippets of previous historical knowl- e. Beginning with a survey of the thriv- Essene community at Kirbet (ruin) mran (name of a "wadi"), the author olds the whole picture of the manuscript coveries made there.

These came both from nearby caves and m other caves in the Wadi Murraba'at in the Kirbet al-Mird, a ruined Greek nastery. Each find is described in non- hnical language. Chief virtue of the book seeing all the Dead Sea discoveries in ir broad context, particularly in connec- n with Josephus' enthusiastic description the Essenes.

Much less successful or convincing is the rupt final chapter—an all too brief and critical listing of New Testament "par- lels" to certain Qumran doctrines, vocabul- y, and practices. The author is so bold as find a rudimentary form of Paul's doc- nes of justification by faith and sanctifica- n in the Qumran documents.

Dr. Gaster also addresses the layman and offers a full translation of the Dead Sea manuscripts which he has made from photographic facsimiles of the originals (omitting, of course, the manuscript of Isaiah, as well as the great cache of fragments not yet completely classified or published). The translations are prefaced by a masterful introduction and accompanied by a useful apparatus of footnotes and indexes which enable the student to trace down biblical and apocryphal references.

Passing over the discerning description of who the "Dead Sea Covenanters" were and their ascetic effort to prepare, in the desert, for a cataclysmic coming of God's kingdom, many readers will turn to Gaster's answer to the question: Is Qumran a forerunner of Christianity?

First there is a qualified yes—the "Dead Sea Scrolls indeed open a window upon the little community of Jewish Christians clustered around James in Jerusalem." "They portray for us, in vivid but authentic colors, the environment whose spiritual idiom John and Jesus spoke, whose concepts they developed and transmuted and whose religious ideas served largely as the seedbed of the New Testament. They also mirror a form of religious organization many elements of which were adopted by the primitive church."

Much more determined, however, is the "no" of this top-flight Jewish scholar. "There is in them (the Scrolls) no trace of any of the cardinal theological concepts—the incarnate Godhead, original sin, redemption through the cross, and the like—which make Christianity a distinctive faith."

Bulk and substance of the volume, however, are the translations themselves which are grouped in four parts: *Rules*—chiefly the "manual of discipline" and the Zadokite document which detail the regulations of the Qumran community; *Psalms*—a substantial collection of liturgical hymns; *Commentaries*, peculiar interpretations of the books of Micah, Nahum, Habakkuk, Psalm 37,

and the "Oration of Moses"; *Apocalypse*, a pre-Christian book of Revelation, describing the eschatological war of the Sons of Light against the Sons of Darkness (three victories, three defeats, followed by a final triumph).

One may soon bog down in the arid prose of the Qumran Covenanters, but they still communicate to us over the centuries in the passion and exaltation of their psalms. Here one may sense how the "Teacher of Righteousness," their leader, felt and prayed, and one may come very close to the spirit of that Dead Sea brotherhood which pored over the Torah day and night while John was baptizing at the Jordan and Jesus led his disciples out of seclusion back into Jerusalem and to the cross.

The publisher is to be congratulated for making this massive paper-back available at a price within reach of anyone, layman or theologian, who is interested in the origins and background of the New Testament.

Both volumes help us get at the facts about the Dead Sea Scrolls. Their interpretation and evaluation awaits the publication and analysis of the entire finds, including the fragments. G. K. WIENCKE

Philadelphia

ON BIBLICAL ORIGINS

Introduction to New Testament Study. By Donald T. Rowlingson. Macmillan. 246 pages. $3.95.

This is no ordinary introduction to the New Testament. At least it is not ordinary in the sense of the dry-as-dust textbooks used in seminary courses. This is really an introduction to the textbooks, and as such it is commended to laymen or college students as a primer on the sources, dates, authorship, and contents of New Testament literature. While it is too sketchy to be used in theological seminaries, Professor Rowlingson of Boston University should be complimented for simplifying a highly complex and confused study on biblical origins.

The author begins by stating his presuppositions: 1) historical method is the only adequate means of interpreting the New Testament; and 2) to historical unders ing must be added religious sensi While we might accept these presup tions, we should also understand that of what poses for scientific interpret today is merely subjective philosophical and instead of "religious sensitivity" might better talk of seeing the Scrip through the eyes of faith by the pow the Spirit.

There is an interesting chapter comp Synoptic and Johannine perspectives. lingson says that for the Synoptics Jesus a real man "whose life and teaching jus God's designation of him as Messiah," for John, Jesus has only a semblance of torical reality. "It is as though Jesus actor upon a stage who has learned his perfectly and simply repeats them at propriate times."

Pushing his Personalist philosophical sition to the limit, Rowlingson dwells ingly on the "warm sweet, tender" J of the Gospels and cavalierly dism Paul, after no more than 14 pages on of Paul's letters, with the statement: "M of his theology is outmoded, including eschatology and much of his specula about the Person of Christ."

The empty tomb is regarded as a pr tive legend particularly obnoxious to high spiritual idealism of this author. Gospel of John is a product of the allego ing method of the school of Philo of A andria. The 10 genuine letters of Paul all written during the four or five year Paul's Aegean ministry between his first last visit to Corinth. Ephesians was a product of a Paulinist of the second cent as were also the Pastorals. Hebrews is terpreted as a document of Platonic losophy written to encourage Roman C tians under persecution, reminding t that ideal things are permanent while things of the senses do not abide.

Perhaps the most helpful contributio the book is the full bibliography at the of each chapter and the chronological lines in the appendices.

Columbia, S. C. ROBERT PAUL RO

therans Plan Three Million Dollar Home for Aged

By PAUL C. WIEGMAN

MAHA—Members of six Lutheran church bodies in Iowa, Nebraska, and South Dakota will a $3,000,000 home for elderly people in Sioux City, Iowa, it was announced last month. sted in the project are individuals belonging to 300 congregations of the ULC, Augustana, ELC, UELC and Lutheran Church—Missouri Synod within a 75-mile radius of Sioux City. advice of inner mission and social services of the Lutheran church bodies has been sought, roject will steer clear of synodical ties.

re of the aged is a big problem in western area. Iowa alone needs facilities 26,000 more aged persons than can be mmodated now in homes and institu- . The proposed Martin Luther Home have room for 180 residents and an in- ary for 156 persons. Common dining chapel, and recreational facilities will rovided.

ptions have been taken on more than cres of hilly land at the eastern limits ioux City on Highway 20. Application a $2,000,000 FHA guaranteed loan is ding. According to the regional FHA ctor in Des Moines, it is the first such ect in the United States under provi- s of a Federal Housing Act amendment ed into law in August.

inancing, in addition to the mortgage , will be obtained from interested con- gations and individuals, businessmen in x City, and future residents of the home. mbership on the board of trustees is open ny active Lutheran who makes an an- l contribution. All six Lutheran church ies in the area are represented on the rd of trustees and in the executive com- tee. Secretary of the board is the Rev. ssell J. Olson, pastor of Trinity Church, ux City.

T. MARK'S CHURCH, Bloomfield, Neb., Dec. 23 as dedication day of the new rch. The congregation celebrated its 50th iversary on Nov. 11.

Our Redeemer's Brotherhood in Omaha ducted a program of "evangelism in ion." Groups of men called on members se attendance has become irregular.

NEW ENGLAND

First Layman Elected President Of Connecticut Inner Mission

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—For the first time in the history of the Lutheran Inner Mission Society of Connecticut, a layman was elected as its president. He is Herbert G. Pinter of Waterbury.

Another first in the records of the society was the election of a woman to its board of directors. Chosen was Mrs. Henry Scheets, president of the Southbury Guild.

Other members elected at the society's meeting were the Rev. John N. Vannorsdall, New Haven, vice president, and the Rev. Erich O. Brandt, Manchester, as secretary. Frederick Reidenbach, Stratford, is treasurer, and Hans F. Thorner, Newington, financial secretary.

The newly elected officers make up the board of directors of the Lutheran Home for the Aged in Southbury.

INSTALLED by Conference President Gordon C. Hohl were Robert C. Defenderfer as pastor of St. Mark's Church, Boston, Mass., on Nov. 25; Norman H. Fowler as pastor of St. Paul's Church, Greenfield, Mass., on Dec. 9; and Rudolf F. Ludwig as pastor of St. Paul's Church, Bridgeport, on Dec. 16.

FIRST CHURCH, Waterbury, dedicated furnishings in its new building . . . Grace Church, Stratford, dedicated an electric organ.

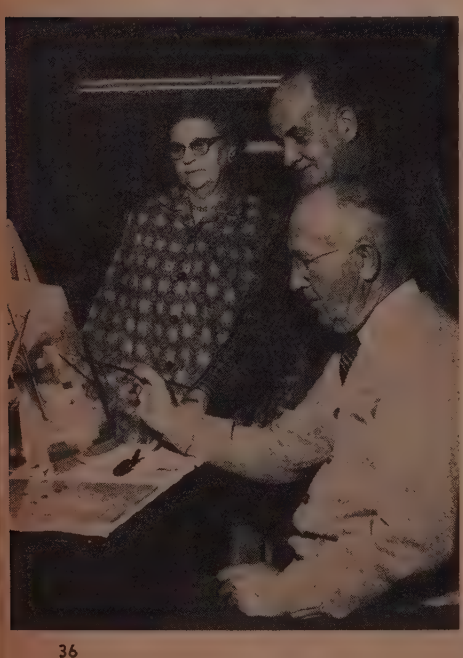
NEW ENGLAND . . .

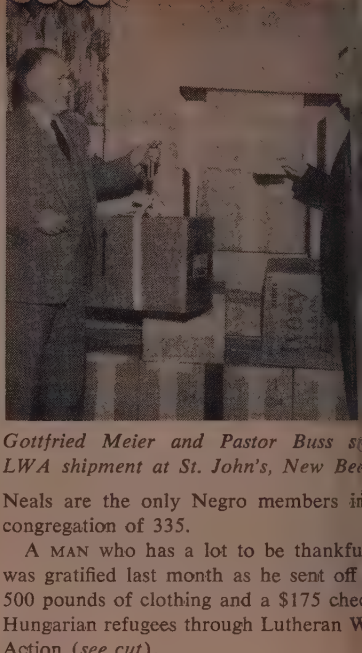
THE STATE LUTHER LEAGUE held its social mission rally in Trinity Church, New Haven. Two Luther Leagues of the local church had gathered and packaged one and a half tons of clothing for Lutheran World Relief which were dedicated at the rally.

MEN of the Lutheran churches in the Bridgeport area gathered for an evening of fellowship on Nov. 19 in Holy Trinity Church, Bridgeport. The Rev. Albert Ursin, pastor of Holy Trinity Church, Torrington, Conn., spoke.

The next fellowship will be held in First English Church on Jan. 30. Invited are the men of all Lutheran church bodies.

NEW MEMBER of the council of First English Church, Bridgeport, is Mr. Lewis Neal who came to New England from North Carolina in 1949. Mr. Neal has been treasurer of the church's Brotherhood for the past two years. Mrs. Neal serves on the altar guild. Mr. Neal's nomination to the council came on the unanimous recommendation of the other council members. The Neals are the only Negro members in congregation of 335.





Gottfried Meier and Pastor Buss s LWA shipment at St. John's, New Be

A MAN who has a lot to be thankfu was gratified last month as he sent off 500 pounds of clothing and a $175 che Hungarian refugees through Lutheran W Action (*see cut*).

The Rev. Rudolph Buss, pastor o John's Church, New Bedford, Mass., once been a refugee himself. A nativ Germany, he was a missionary in C until 1944. He and his family fled, a of the Japanese advance, to Chungking, came to the U.S. after the war. He been pastor of the New Bedford cong tion for three years.

Money and clothing for the Hung refugees was collected by the church i sponse to an LWA appeal. Gottfried M president of the congregation's Brotherh is shown readying the shipment with P Buss.

RECREATION FOR THE OLDER

AN ART CLASS at St. Paul's Church, B Conn., has proven a special attraction fo congregation's older members. Instructor C. Allan (standing) is pleased with the pro of his pupil, Louis C. Kinzel. Mrs. Kinzel s by as noncommittal but deeply interested

ss Paintings
all Nativity

ISTMAS SCENES, delicately
ed on windows of Co-
a Hospital, Milwaukee,
at the spirit of the Nativ-
o patients and visitors.
were the work of Erna
, a member of Lake Park
h in Milwaukee.
Bohne (in lower picture
ht) came to the United
from Germany in 1952.
mateur painter, she has
ly displayed her works at
local exhibitions. During
Christmas season, her tal-
re sought for the decora-
of windows in homes and
tions.
ntings on office windows
are "Holy Night" and
t Into Egypt."

AMATEUR ARTIST MADE CHRISTMAS COME TO LIFE IN A MILWAUKEE HOSPITAL

Canadian Lutherans Discuss Plans in Kitchener

By NORMAN BERNER

KITCHENER—Canadian Lutherans got together in Kitchener between Nov. 29 and Dec. 2 to hear reports on common action in 1956 and to make plans for the coming year.

Occasions were the meetings of the Canadian Lutheran Council and Canadian Lutheran World Relief. Informal conversations on the formation of "one indigenous Lutheran Church in Canada" followed as 17 leaders from synods and districts across Canada met in St. Matthew's Church.

Discussions on the subject had taken place previously in December, 1955, at Winnipeg but this year's meeting was the most representative thus far.

Since the meeting was informal, no official action was taken. Individuals will confer with their respective bodies on any steps that might be taken toward union.

Dr. Karl Holfeld, Canadian Lutheran Council president, guided the conversations. The Rev. Norman Berner, council secretary, acted as secretary. It is planned to hold a further meeting in Regina when the Canadian Lutheran Council assembles there in November, 1957.

DR. KARL HOLFELD, Regina, was re-elected president of the Canadian Lutheran Council. Also re-elected for one-year terms were Dr. A. G. Jacobi, Kitchener, vice president; the Rev. Norman Berner, Kitchener, secretary; and Mr. Walter Schultz, Winnipeg, treasurer. Dr. Earl J. Treusch, Winnipeg, is executive director of the council which is the agency for six Lutheran bodies in Canada.

MOST NOTABLE advance by the council during the year was in the field of student service. The Rev. Donald Voigts was appointed chaplain to Lutheran students in Western Canada. At present he is concentrating his efforts in Edmonton where the establishment of an Alberta Lutheran Student Foundation is under consideration.

The employment of a consultant in [illegible] services was referred to the division o[illegible] fare for study and the preparation of [illegible] analysis.

THE DIVISION OF WAR SERVICE rep[illegible] that Lutheran personnel in the Can[illegible] armed forces is now 2,304 (Army, [illegible] Navy, 277; Air Force, 1,149). Ther[illegible] five Lutheran chaplains. One of these [illegible] jor M. A. Merklinger, is serving as [illegible] Protestant chaplain with the Canadian [illegible] in Germany. Production of new liter[illegible] for distribution at camps and bases [illegible] authorized.

The annual Good Friday program [illegible] duced by the division of public rela[illegible] was recorded at St. John's Church, W[illegible] loo. It features national Lutheran le[illegible] speaking on the Seven Words. About [illegible] Canadian radio stations are expected t[illegible] the program next spring.

MEETING as the National Committee [illegible] Canada for the Lutheran World Federa[illegible] the Council voted $2,000 toward an E[illegible] fund of $100,000 for the rehabilitatio[illegible] the Lutheran Church in Hungary. Cana[illegible] Lutheran World Action goal for 1957 [illegible] 1958 was set at $70,000 for each year.

CANADIAN LUTHERAN WORLD RELIEF [illegible] vened following the meeting of the Cana[illegible] Lutheran Council. Dr. Rex Schnei[illegible] Regina, was re-elected president of [illegible] agency which serves both the CLC chur[illegible] and the Lutheran Church—Missouri Sy[illegible] in the field of immigration and over[illegible] relief.

Biggest problem was the immigra[illegible] program for 1957. While immigration c[illegible] tinues at a high rate, the number be[illegible] moved by CLWR is declining. During [illegible] year 1,270 immigrants were assisted.

TWO NEW AVENUES are opening up. [illegible] is from persons desiring to emigrate fr[illegible] South America. The other is the possibi[illegible] of bringing some persons from behind

Curtain. First such person to come was
year-old mother from Estonia who
ned her son in Montreal recently.
ecutive Director Clifton Monk reported
CLWR was the first Canadian volun-
agency to get relief to Hungarian refu-
. A cable for $1,000 put bedding, cloth-
and medicine at the disposal of LWF
ers in Austria as soon as the emergency
. A shipment of clothing and drugs to
Near East was said to be "the finest
tion we have received from anybody."

The Rev. Frederick Zinck, pastor of Our Saviour's Church, Lachine, Quebec, will be speaker on the CBC Church of the Air, on Sunday, Dec. 30, at 4:30 P.M., EST. The service will conclude a series of Advent broadcasts over the CBC Trans-Canada Network.

During the year 90,000 pounds of used clothing were collected. Donations of textiles and drugs were shipped overseas.

ynod President Emeritus Back from German Assignment

ERMAN EMIGRANTS leaving for overseas
Bremen during the past two years will
ys remember the Lutheran minister
was on hand to help prepare for the
nture ahead.

. John H. Reble was present at the de-
ure of every ship leaving Bremerhaven
German emigrants aboard, helped to
for 20,000 Lutherans bound for the
ed States, Canada and Australia.

te minister, who observed his 69th
day this month, had been a German
grant himself. He came to Canada in 1909, served parishes in Ontario and was president of the Canada Synod from 1925 to 1953 when he was named president emeritus. One year later, Dr. Reble returned to his native country as chaplain to refugees under an LWF appointment.

A few months ago he went aboard the *Arosa Sun* in Hamburg with the last group of emigrants under his care to return home. The German church and international refugee organizations paid tribute to him for a ministry among the homeless that contained the promise of a better future.

John H. Reble distributing Bibles to German emigrants leaving for United States in 1955

SOUTH CAROLINA

West Columbia Church Dedicated By Synod President Karl Kinard

By WYNNE C. BOLIEK

COLUMBIA — Mt. Tabor Church, West Columbia, was formally dedicated on Nov. 25. Pastor Dermont F. Swicegood conducted the service. Synod President Karl W. Kinard performed the act of dedication. The sermon was preached by Dr. J. A. Keisler, Jr., regional director of evangelism, and pastor of the congregation when the new church was built.

The church was relocated and work on the new structure began in 1947. The first unit was completed in 1948, the nave in 1949. The building was erected at a cost of $220,000. Despite the heavy financial burden in the difficult years of construction, fund raising, and promotion the congregation met all benevolent quotas.

SIXTEEN LUTHERAN churches in th lumbia area co-operated in a joint mation service on Nov. 4 in Dreher School. Guest speaker was Dr. P Scherer, New York City. Music rendered by the Seminary Choir to with members of choirs of the Lu churches of Columbia. The Rev. Rob Shelby, of Columbia, president of th theran Ministers' Association of the was liturgist.

The Piedmont Conference Brothe of the synod sponsored a Reformation ice in Trinity Church, Greenville. speaker was the Rev. Robert E. Lee, A Georgia.

EVANGELISM MISSIONS were held i Charleston area Oct. 28-Nov. 2 an Greenville area Nov. 11-15. This m also included churches in North Ca as far as Asheville.

IMMANUEL CHURCH, Greenwood, a Luke's Church, Florence, have decid

HIGHLIGHT in Newberry College's centennial celebration last month was the convocatio the school's MacLean Gymnasium. Prominent alumni, Lutheran pastors and laymen, rece honorary degrees (see opposite page) and fifteen distinguished service awards were confe during the ceremony. School received a recent $375,000 FHA loan for further extension p

DOCTORS of Newberry ge, South Carolina, posed icture after having received honorary degrees at a con- tion last month. Seated (left ght) are Royall A. Yount, dent of the Florida Synod; h A. Shealy, Leesville, S. C.; s L. Kester, Walterboro, .; and Gilbert P. Voight, ort, S. C. Standing are emar H. Lefstead, Mobile, George E. Meetze, Colum- S. C.; Fred E. Dufford, Charleston Heights; and Fred Wessels, Jr., Savannah, Ga. Amos S. , Minneapolis, Minn., who was awarded honorary degree of doctor of science, was absent.

il air conditioning . . . The parsonage . David's Church, West Columbia, was ated Nov. 11.

The Rev. Alfred Wayne Howell, Jr., was installed as pastor of St. John's Church, Johnston, by Dr. Kinard on Nov. 11.

YORK

ntroduction of New Service Book and Hymnal anned by Special Joint Promotional Committee

EW YORK—Introduction of the new ice book and hymnal of the Lutheran rch of America will be planned by a spe- joint promotional committee headed by Edgar S. Brown, Jr., director of the A Department of Worship.

esigned to provide the more than 11,000 gregations of eight participating Lu- n bodies co-operating in the National eran Council with a uniform order of ices and a selection of over 600 hymns, book has been eleven years in prepara- It is expected to exceed more than 0 pages.

he joint promotional committee, charged introducing the book into every level ne churches' life, was convened by Dr. ier D. Reed, chairman of the joint com- sion on the liturgy and hymnal, which been in charge of the project since 1945.

e stated that "work on the new book rogressing nicely, although it is still not ible to determine when the book will eady." Present estimates have been set Dec. 1, 1957.

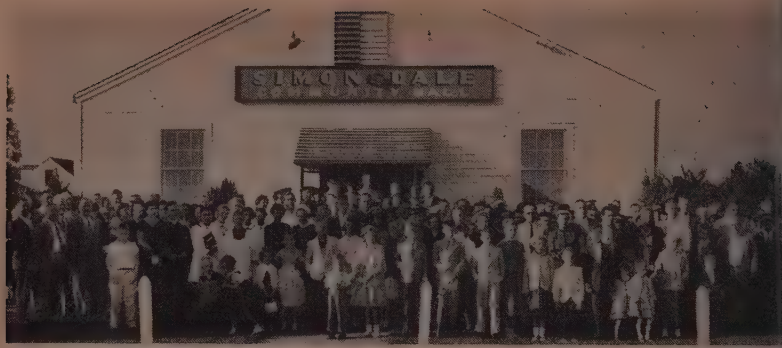
The promotional committee will organize meetings at which pastors, church musicians and lay people will be instructed in the proper manner of singing the services.

Because the book provides three musical settings for the liturgy, representing all musical traditions now accepted in American Lutheranism, instruction will have to be carefully planned, said Dr. Reed.

The committee is planning a general assembly of representatives of worship committees of the participating church bodies, area meetings across the United States and Canada, and periods of intensive preparation in local parishes.

Also discussed were plans to introduce the liturgy and matins and vespers in their new musical settings at the forthcoming Lutheran World Federation Assembly in Minneapolis next August.

Serving as secretary of the joint promotional committee is Dr. G. Everett Arden, of Rock Island, Ill., a member of the Augustana Lutheran Church's commission on Lutheran liturgical theory and practice.



Missions gave powerful assist to evangelism in Virginia. This is group assembled fo service in Simonsdale section of Portsmouth last September. Developer is Elwood Pur

VIRGINIA

Mission Congregations Lead in Forceful Evangelism D

By MARSHALL F. MAUNEY

ROANOKE—A new slant on evangelism developed in the Tidewater area mission (Nov. 10-16) when unbaptized prospective members served as enthusiastic lay visitors during the week's program. This was reported by one of the mission developers whose two-month-old mission participated in the campaign.

"These people are very effective," Pastor Elwood Purdham of Portsmouth, reported, "for they themselves have just been won to Christ and are now undergoing instruction in preparation for baptism."

The Tidewater mission was unusual in other ways. Of the fourteen congregations participating only four were self-supporting ULC groups. Seven were organized mission congregations, two were under development, and one was an ELC church.

Results were gratifying in terms of increased understanding of evangelism, renewed lay participation in the training sessions, and the response in commitments. Bible study leader in the mission to pastors was Dr. C. Franklin Koch. Rally speakers were Dr. Carl Honeycutt, Dr. John Brokhoff, and the Rev. Gordon Folkemer.

CORNERSTONE was laid for the Sunday school annex of Corinth Church, Rural Retreat, on Oct. 28. The Rev. H. Belk Le is pastor. Speaker was Marion Confe President Charles G. Tusing. The bu consists of four rooms and basement. cost of $4,500 includes much labor do by members and friends of the congreg

GRACE CHURCH, Winchester, heard Secretary F. Eppling Reinartz preac Nov. 25. A new pipe organ was bless

MOUNT ZION CHURCH of the Shenan County parish dedicated a $14,000 pa age on Nov. 18. Superintendent R. H Anderson officiated. The brick house h rooms. The new pastor who has jus sumed duties in the parish is the Rev. Scholz.

Newly renovated Zion Church of Edinburg parish was dedicated on Sep by Pastor S. Wallace Berry. A new Su school room and vestibule was provide a cost of $3,600. The Rev. Donald Stonesifer of Christ Church, Staun preached.

SOLOMON CHURCH was rededicated 14 by the Rev. John A. Sanders, pasto the Forestville parish. Improvements t church cost $10,500 fully covered by o ings . . . Pastor Lawrence B. Williamson installed at Harper's Ferry parish Nov.

npaign Headquarters Opened for Muhlenberg Center

By HENRY W. SNYDER, JR.

LLENTOWN—May and June, 1958, have been scheduled as time for an intensive public aign for the Muhlenberg Medical Center, proposed Lutheran Hospital in the Lehigh y. A 15 x 40-foot billboard, marking the site of the hospital, has been erected along Schoenersville Road, just south of the West Bethlehem interchange on the "Lehigh y Thruway." Campaign offices have opened in the Bethlehem Trust Build- n Bethlehem. Test borings are being on the 40-acre tract of land where nedical center will be built.

ie Bethlehem Lutheran Pastoral Asso- on has called on councils of member ches to send letters of endorsement to Medical Center board expressing "Lu- n support" for the proposed hospital. ntributions toward an $80,000 pre- aign fund for the hospital have been ved by Treasurer Fred R. Body, Beth- l, from as far west as Indiana.

OUNCILS of churches in Easton, Bethle- and Allentown, are planning a major ious census in their respective com- ities early in the fall of 1957. Scheduled "National Christian Teaching Mission," rimary objec- of the census be "finding ple who are urched, and king to win to church bership."

wo well-known neran pastors Easton will re- from the ac- ministry in uary. Dr. ter Veit has n in the minis- for 52 years, 48 them as pastor Zion Church, ton. Pastor l Wolper has ed 42 years in

Mayor Earl Schaffer, with Henry L. Snyder and Pastor Frank Flisser, opening office

Sign going up under direction of Pastor Flisser (on ladder)

PA.: ALLENTOWN . . .

the ministry, the last 34 at Christ Church, Easton.

Pastor John R. Taylor has resigned from St. Peter's Church, Bethlehem, to accept a call to Holy Trinity Church, Miami, Florida. Before coming to St. Peter's Church in 1954 he had been a chaplain in Korea, and previously pastor of St. John's Church, Merrick, Long Island, New York.

The Rev. Paul Howells has been elected first pastor of Nativity Church, Parkway Manor, Allentown, where he has been serving as mission developer for several months.

Thiel Offers Full Scholarship To Hungarian Refugee Student

By LUTHER E. FACKLER

PITTSBURGH—Thiel College is taking action to help a Hungarian refugee.

Inspired by Thiel College Professor Bela Kolossvary, a native Hungarian and American citizen, the college scholarship committee voted to grant full tuition for a Hungarian refugee student. Currently, action is being taken on campus to raise the additional $610 needed for room, board, and fees.

LAYMEN of the Pittsburgh Synod ticipated in a three-day retreat which e sized "the impact of Christianity i United States and throughout the w Topics dealt with "the struggle for order — Christianity versus commu and other aspects of the influence o Christian faith on life in America abroad.

Participating were Dr. G. Elson Ruf tor of THE LUTHERAN, and Richard T cliffe, associate director of the Depar of Press, Radio, and Television. Dr. E K. Rogers supervised the retreat.

VISITATION evangelism is being appli the United Lutheran Church Women Erie Conference. Plans are being mad visitation of all members in February. women's societies are being reorganize the ULCW. St. John's mission, South ren, organized in the fall. Two hu women of First Church, Warren, orga their three groups into the unified pl

HOUSEFATHERS and mothers neede greater number for the care of chil aged, and helpless epileptics was the pro discussed at a meeting of all superinten of synodical institutions.

CONGREGATIONS of the Pittsburgh are

GRADUATION AT PASSAVAN

FIFTEEN women one man joined ranks of graduate tical nurses at the uation service of Estella Koch Pra Nurse School of burgh's Passavant pital this year. S with graduating cl Sister Margaret Fr rector of nursing. S is in its fourth ye operation, admitte women, two men t class of October,

ıg ALC, Augustana, Slovak, and Mis-
Synod churches are making final
rations for the evangelism mission the
week of January. Two large centers—
ers and Sailors Memorial Hall and the
Mosque—have been reserved for the
rship and closing rallies.

ria Dei to Complete Move New Location Next Month

By CARL W. WEBER

ILADELPHIA—Gloria Dei Church will
ve its first members at the new location
ntingdon Valley on Jan. 13. The con-
tion, which decided earlier this year to
from its old location on Roosevelt
ward to the suburb and to revert to
n status, sold its church to a Russian
dox group for $48,500 and its parson-
or $9,750.

building lot has been bought on Hunt-
n Pike on the outskirts of Bethayres.
are to buy a parsonage and build a
nit as soon as possible.

vices have been started at the Hunt-
n Valley firehall. The Sunday school
s in an elementary school.

st service at the old location will be
Dec. 30. The congregation is being
d by the Rev. Ernest G. Schmidt who
ordained in October. Pastor Schmidt
become mission developer under the
tion of the synod's home mission board
the move to the suburb has been com-
d.

John's, Mayfair, Breaks Ground Educational Unit on Tyson Ave.

ILADELPHIA — A major construction
ct got underway at St. John's Church,
fair, last month as the congregation
e ground for an educational unit de-
d to accommodate all Sunday school
rtments. Designed by Philadelphia
itect T. Norman Mansell, the building
occupy a full city block. It will con-
a chapel and a meeting room for 500
persons. Cost of the building is $400,000.

SUCCESS of the evangelism mission in the Philadelphia Conference will be evaluated at a follow-up meeting for pastors and lay chairmen at Messiah Church, Philadelphia, on Jan. 23. Plans for a continuing program of evangelism will be discussed.

NEW PRESIDENT of the Lutheran Ministerial Association of Philadelphia is Pastor Richard D. Bergman of Holy Spirit Church. He was previously the organization's vice president and treasurer. Pastor Bergman is also serving his third term as chairman of the Philadelphia Conference committee for the promotion of THE LUTHERAN.

REGISTRATIONS for Camp Miller and Camp Hagan are already piling up in some congregations, churches in the Philadelphia area reported in December. A reunion for campers and counselors of both camps was scheduled for Dec. 28 at Trinity Church, Germantown. A reunion for Camp Ministerium is being planned for spring.

Pastor James B. Diffenderfer was installed as board missionary at Trinity Church, Darby, on Nov. 11 . . . St. Timothy's Church, Fox Chase, is planning to dedicate a new organ . . . Immanuel Church, Norwood, held a mortgage-burning service Dec. 16 . . . St. Simeon's Church, Philadelphia, received 22 persons transferring membership from Gloria Dei Church which is relocating to Huntingdon Valley.

Evangelism Program Launched In Reading Area Congregations

By W. R. SIEGART

READING—The evangelism mission which will come to Reading at the end of January is not "just for a week" but is intended to become a continuous program, Regional Evangelism Director Walter E. Bock told ministers and laymen at a briefing session on Nov. 20.

Response to the mission has been excellent, conference officers report, and parishes are busy with planning for the event.

PA.: READING . . .

WHEN the Rev. Morris F. Houck, Jr., became pastor of Schwartzwald Church, Jacksonwald, in 1952, it was a union congregation. Since then the Lutheran group has erected its own parish house and parsonage, and on Thanksgiving the total cost of $130,000 was paid. Now plans are being made to construct a $200,000 church.

In a congregation that had never pledged, Pastor Houck instituted the sector program. First result was 80 per cent of the members pledging an average of $1.35 per week.

There has been real advance in the spiritual life of the congregation, and an increase in youth and young married couples giving time and talent to the congregation. Attendance at Sunday school and church has increased to the point where parsonage and garage are being used on Sundays.

TRINITY CHURCH, Wernersville, Pastor Byron J. Somers, designated November as stewardship emphasis month. For the first time, the congregation was asked to pledge.

READING'S religious Christmas parade was held Dec. 11. Lutheran churches told the Christmas story in their floats on which choirs were singing carols.

DR. ALBERT E. IVERSON (ELC), national director of Protestant Relationships S... of the Boy Scouts of America, was sp... at a conference on "Scouting's Partn... with the Church" in Krause Hall at Al... College. Pastors Mark K. Trexler ... Lester E. Fetter also participated.

Dr. Stewart W. Herman spoke ... Thank Offering services of the Unite... theran Church Women at Aton... Church, Wyomissing.

NATIVITY CHURCH'S new parish h... 13th Street in Reading is taking shap... Jewish congregation will erect a syna... on the lot bordering the church.

AID for Hungarians is being organiz... Pastor Julius Sathmary and the respon... been good . . . St. M... Church, Birdsboro, is m... plans to erect a new c... building on the old B... Manor property . . . C... Church, Spangsville, plans ... vation costing $20,000.

ST. JOHN'S CHURCH, E... town, Pastor Fred S. F... plans to call a second p...

BERKS COUNTY Lutherans, together ... other religious and civic groups contrib... vigorously to money and clothing drive ... Hungarian refugees. A Reading radio ... tion, WHUM, helped to secure sponso... a "mercy marathon" on Dec. 23. Rea... Conference congregations gave 50 to... clothing for the refugees. The colle... was supervised by the conference chair... for Lutheran World Action, Pastor ... Sathmary, a native of Hungary.

NEW OFFICERS of the ... terium of Pennsylvania Br... hood elected in St. Luke's Ch... Reading, are (left to right) ... ard H. Snell, treasurer; H... I. Punchard, president; Fra... Kulp, secretary; and Arthu... Cassell, vice president. ... Elmer Leisey of Robesonia s...

harter of the congregation was changed cept bequests of any amount. Pre- y only amounts of $5,000 or less could ceived.

EN K. KIEFFER, for 30 years financial ary and for 10 years councilman of Church, Dryville, was honored at a coming service. A hundred council- and former councilmen were present. ongregation is 210 years old.

REV. ELMER R. DEIBERT has resigned St. Mark's Church, Reading, after 40 in the ministry and 27 years as pastor Mark's. He will retire Jan. 1.

N CHURCH, Womelsdorf, will call its astor in a three-way split of the parish. ohn's Church, Host, will be assigned nother parish, and Reed's Church, usburg, has been invited to merge with Church, Stouchsburg.

Luke's Church, Reading, the Topton , and the Good Shepherd Home each ed $250 from the estate of Estella hrbach.

ns for Camp Juniata lorsed by Conference

By DONALD G. RAUP

OWISTOWN—The Juniata Conference has ed to give strong financial support to Juniata. At its fall meeting in Octo- St. John's Church, Lock Haven, the rence also voted to support a bond through which camp facilities will be ved. Increasing work in leadership tion is being planned.

ff personnel of the Central Pennsyl- Synod presented significant facts con- ng synodical activities.

special interest was the report of the eran evangelism mission treasurer who that over $2,000 was sent as a balance the mission to further the work in the A.

E LEADERSHIP TRAINING INSTITUTE for uniata Conference was held in Novem- t St. John's Church, Belleville. Pastor F. Stambaugh served as host and dean.

Courses dealt with leadership education in the local church taught by Pastor George Ammon of the Board of Parish Education; introduction to the Bible, by Pastor Glenn Hafer of the Rebersburg charge; and introduction to teaching, by Pastor Clifford Miller of the Port Royal charge.

THE CHOIR of St. Mark's Church, Pleasant Gap (Donald Raup, pastor), invited choir members from the northern area of the conference to join them in a retreat.

Choir Director J. Henry Garbrick planned a program in which Frederick A. Snell, minister of music at St. Mark's Church, Williamsport, and Mrs. Sara Yeagy, organist

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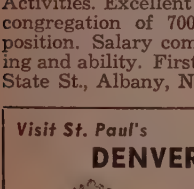

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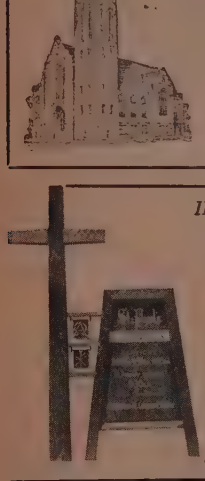

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PA.: LEWISTOWN . . . and choir director at St. Matthew's C Harrisburg, were leaders. Sixty-five members attended.

ST. MARK'S CHURCH, Alfarata (Dor Warner, pastor), held rededication s marking the completion of a $30,00 provement and renovation program Rev. Arthur Yeagy, assistant to the president, spoke.

THE REEDSVILLE congregation, the Gerald E. Miller, pastor, completed sive parsonage renovations costing . . . Trinity Church, McAlisterville, th Walter E. Brown, pastor, complete painting of the parsonage and the of new driveways. A weekday church began in October . . .

Churches of the Sugar Valley heard Pastor Edwin C. Wentz of Kago Japan, tell about his work . . . "Lay Sunday" at Holy Communion, Yeage featured Richard T. Sutcliffe as speake Members of St. John's, Lock Haven Pastor Donald Schaeffer and Chaplain neth Anderson as speakers on mission

—CHANGES OF PASTORATI

CENTRAL PENNSYLVANIA

DAVIS, CHARLES A. From Gloria Church, Denver, Colo. To St. Church, Steelton.

LEZENBY, ROBERT M. From Beri Shoemakersville parish. To Holy T Church, Hershey.

NORTH CAROLINA

LYERLY, Q. O. From Pilgrim Church, ington. To Prince of Peace mi Rockwell.

MISENHEIMER, CLYDE A. From St. L Church, Bear Poplar. To Conover, sion developer.

PACIFIC SOUTHWEST

ANSPACH, HOWARD. From St. M Church, Los Angeles, Calif. Retire

MILLER, L. S. G. From missionary to anese, Los Angeles, Calif. Retireme

NIELD, JOHN B. From Redeemer Ch El Monte, Calif. Retirement.

DECEASED

RS. EMILIE EWALD, nee Bayer, 77, W of the Rev. Frederick Ewald, died 25 at Edmonton, Alta. Pastor Ewald, died in 1954, served parishes in Mani- Saskatchewan, and Alberta.

s. Ewald is survived by two sons, ne and Helmut; seven daughters; and andchildren.

neral services were conducted at Trin- hurch, Edmonton, Alta., by the Rev. old Sedo. Burial was at Mt. Pleasant tery.

E REV. JOHN KEEHLEY, 88, died 10 at the Old People's Home, Zeli- e, Pa.

tor Keehley was a native of Utica, , and a graduate of Thiel College and telphia Seminary. Ordained by the York and New England Synod in 1900, rved congregations in Elmira, N. Y.; apolis, Minn.; Albert Lea, Minn.; ukee, Wis.; Buffalo, N. Y.; Montreal; to; Goshen, Ind.; and Lima, O.

is survived by a daughter, Mrs. Helen vahns of Waterford, Pa.

neral services were conducted at the ople Home by Superintendent Hugh Varren and the Rev. H. F. Obenauf. was in Lakeside Cemetery, Erie.

E REV. FREDERICK C. J. STER- 75, died at his home in Swissvale burgh) on Nov. 22.

graduate of Gettysburg College and nary, Pastor Sternat was ordained in and served congregations in Palmyra, ttstown, Millersburg, and Swissvale, He retired in 1956, having served St. s Church, Swissvale, for 20 years.

stor Sternat is survived by a daughter, ni; a son, Theodore; and three grand- ren.

neral services were conducted Nov. 25 John's Church, Swissvale, by the Rev. eth W. Munster and Synod President awrence Himmelman. Interment was oden Park Cemetery, Balt.

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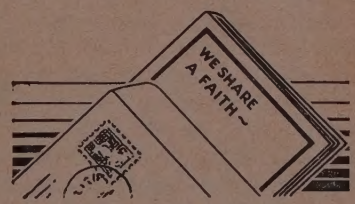

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IN CONCLUSION . . . . . .

SINCE THE ANGELS sang that first Christmas song to the shepherds on the plains of Bethlehem, the world has changed. Men have learned a great deal that the shepherds could not possibly have known. They have learned to split the atom. They have learned to make great machines that can count, add, subtract, multiply, get telephone numbers or pick sounds out of the air. They have learned to print books and to duplicate pictures, even across great distances.

Some of these things would have seemed to the humble shepherds even greater miracles than the surprising appearance of an angel choir. They were willing to believe in angels—but they never would have believed in television.

THE OLD STORY TELLS us that the shepherds took the angel song seriously and went to Bethlehem to witness the great thing that had happened. When they got there, they found a Savior. There was no doubt in their minds about it. When they came to the manger and saw the precious tiny baby, they knelt down and worshiped him and then went back to their fields, glorifying God. This was the Savior who had been promised. This was God's answer to a world of hopeless despair.

Our generation is more sophisticated than that of those Judean sheep-watchers. With our great advances in scientific knowledge, we can build up armies and navies and establish powerful international organizations in the desperate hope that this will bring us peace. Yet when we have finished our tasks, we still have the nagging fear, the blinding confusion.

Ours is an age of discontent greater than the shepherds ever knew. We are still on a restless search, looki something—something which the lettered shepherds may have foun problem may simply be that always running up blind alleys an ing in the wrong places.

Christmas reminds us again eternal quest. Men have learned deal about their own minds and but they have not found a form peace of mind. They have learned ness the forces of nature, but little nature's ruler. They have foun ways of destroying the world, but way of saving it.

PRESUMABLY GOD could have a different method. He could ha down a delegation of saints, or a commission, or a powerful organ that would have brought the ass of peace into the hearts of men. in those days, however, men wou have trusted implicitly in the go of such things. In the palaces or th of state, the guards at the door have barred the shepherds. They have gone away unsatisfied.

Because God is wise so far beyo limited ability to understand, the was born in a lowly cattle shed both humble shepherds and prouc could enter and kneel side by side in a tiny baby, whose great pc they could only imagine, they foun they hoped to find—a Savior.

Like the shepherds and wise me is what we are seeking today. Th less discontent of our age and of age will never be stilled until we found him, and knelt before the the Son of God, our Savior.

—ALBERT P. STAUDER

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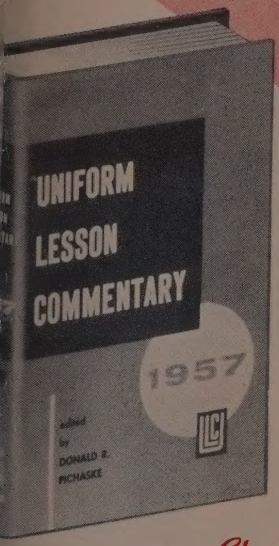
edited by Donald R. Pichaske



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